

The Priest

Edited By Priests For Priests



February, 1959

ente Calamo	83
'Ugly American'	101
Mass of the umble Faithful	106
Primacy Love'	113
Role of the thful at High ss (II)	119
Have I led to Do?'	123
Orders Will Travel'	128
to Win e Converts	133
Re-Armament	137
ring for the ish Mission	141
iturgy Rubrics	145
Code of on Law	148
Reviews	151
pendence	158



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L'Affaire Brennan

VICTIMS of routine changes last year at Notre Dame were several instructors whose contracts were not renewed, students dismissed, a few clerks discharged, and maintenance men let go. People are always coming and going in a large institution.

Among the instructors whose contracts expired was one Terry Brennan in the department of athletics. An alumnus of the University, Mr. Brennan returned to his alma mater after four years of coaching at Mt. Carmel High School in Chicago. After only one year as freshman coach under Mr. Leahy, he was jumped to head coach.

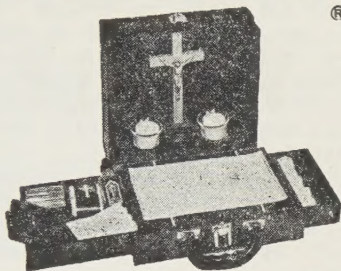
As the Leahy-trained men left the team for graduation, it became painfully apparent that Mr. Brennan lacked the talent needed to develop material. Including the last game of the 1955 season, Notre Dame had lost 16 out of 31 games, a far from excellent record even at schools not used to winning.

In three years, Brennan lost more games than Rockne, Anderson, Layden, and Leahy in their entire careers of 13, 3, 7, and 11 years respectively.

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scored 615 points, an average of 20½ per game, in some of the worst exhibitions of Notre Dame football ever seen. The performance of Notre Dame v. Army last season was sad, and v. Pitt is was downright humiliating.

The 615 points scored against Notre Dame in 30 games exceed the total scored in the 50 previous games by basically the same schools.

Notre Dame also suffered offensively as well as defensively, since the 1953, 1954 and 1955 teams outscored the 1956, 1957, and 1958 teams by 788 points to 548.

After Notre Dame had barely eked out a six and four record during the past season, with a squad consisting of 24 seniors and one of their best sophomore crops, those in charge apparently realiz-

ed that a change was necessary to avert a complete collapse. But they were soon to realize that it is one thing to drop, let us say, an incompetent bandmaster, and quite another thing to drop an incompetent coach — from Notre Dame, that is; for at just about the same time, the University of Michigan was getting rid of their head coach after eight years of service. But then Michigan is not a Catholic school.

Ignoring Michigan, the bigots all over the country had a field-day with Notre Dame in the press and on TV. Overnight, Terry Brennan become a national hero, a symbol of persecution by Catholics. One almost expected to see him on the air with Edward R. Murrow and Mike Wallace. The situation was somehow or other twisted into an

THE PRIEST

FEBRUARY, 1959

VOL. 15, NO. 2

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."

First Epistle of St. Paul to Timothy (iv. 16)

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affront against academic freedom — an episode of “McCarthyism” — or something. One Catholic editor, forgetting for the moment that we Catholics always stick together and never criticize one another before the “gentiles,” managed to interpret it as an augury of sinking academic standards. Figure that one if you can!

Sports-writers who had made a career of ignoring Notre Dame and concentrating on the Ivy League suddenly began bleeding for Terry Brennan and his case against that evil institution in the Middle West — a Catholic university and dedicated to the “so-called” mother of God at that! What a splendid target for vilification!

Mr. Brennan had five years in which to prove himself. Pray, how long did they think he should have? One wonders what tenure Mr. Brennan himself expected. Was it promised as a lifetime job? One might also ask, with reason, what our indignant sports-writers would consider fair grounds for changing coaches.

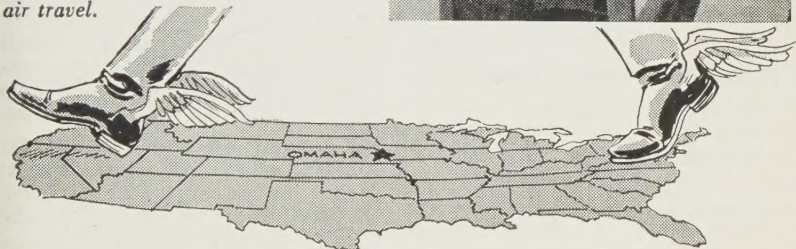
Much was made of the “inept timing.” He was a football coach. He was let go at the end of the football season. How could the timing be better? Or should an unsuitable football coach be let go at the end of the basketball season?

Any pastor who has ever had to change employees must have felt sincere sympathy with the administration at Notre Dame — but, as indicated above, there was more to it than met the eye. . . .

Of course, now, we have nothing personal against Mr. Brennan. We

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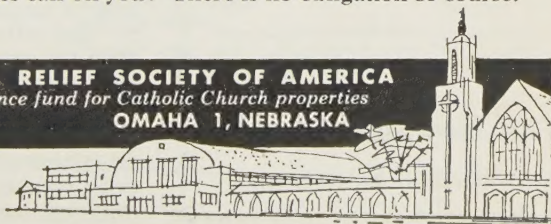
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are told that he is a wonderful person. But he certainly failed at Notre Dame!

For Your Information

ACCORDING to NC-News, a former French army officer who is now a seminarian has been arrested for allegedly divulging secret military information.

Christian Biot, who returned to the seminary in Lyons, France, three months after military service in Algeria, was accused of revealing to friends certain confidential military orders concerning actions and attitudes in the campaign against the Algerian rebels.

Wounded fighting against the Algerian rebels, Mr. Biot was decorated for bravery and assigned to work with the division of psychological warfare. Offended by orders and techniques that he believed to be insulting to human dignity, the young officer asked to be removed from his post. When his request was not granted immediately, Mr. Biot admitted that he showed a dossier of documents to friends and sent copies of them to French prelates.

Military authorities began an investigation when certain of these documents were discussed in the press. Last August Mr. Biot admitted what he had done and was held in custody for 30 days. When he was released and discharged from the army, he returned to the seminary, but was ordered arrested again recently.

The seminarian is the son of a prominent physician who is a leader in several Catholic social action organizations.



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NC-News also informs us that, according to the Chancery Office of the Archdiocese of Cincinnati, it is not correct to refer to the Institutum Divi Thomae, Inc., as a Catholic scientific institute.

This advice was prompted by the statement in a recent news report that "a Catholic scientific institute has requested the U.S. Post Office Department to issue a stamp commemorating the 100th anniversary of the birth of Michael Owens, 'the Wizard of Glass.'"

While the majority of the staff of the institute are Catholics it is no longer accurate to refer to it as a 'Catholic institute,' since it no longer operates under the auspices of the archdiocese or under the supervision of the Church.

The activities of the Archdioce-

san Institutum Divi Thomae have been officially suspended. A part of the personnel of the former institute, however, has continued to operate an independent research laboratory, having appropriated the name and having since become incorporated under the laws of the State of Ohio.

Commenting on a secular news story sent out in early December to the effect that 5,000 Filipinos at a rally addressed by Sen. Roseller Lim demonstrated to "demand" the appointment of a Filipino Cardinal, NC-News advised that the rally was considered back-page news in Manila and that the Senator said of the rally's resolution requesting a Filipino cardinal:



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"We are not demanding, we are only asking."

NC had already reported on the anti-Catholic activities of Senator Lim, who has made speeches claiming that Filipinos are being kept out of positions of authority in the Church and sponsored a bill to "Filipinize" all private schools by requiring that all schools be headed by Filipinos.

Film star Tyrone Power, a baptized Catholic, was buried in a non-Catholic Hollywood cemetery following services conducted by a Presbyterian minister.

He died (November 15) of a heart attack while making a film in Madrid.

Mr. Power incurred excommunication when his third marriage early this year was contracted outside the Church after a second, valid marriage in 1949. His first marriage, in 1939, was invalid due to lack of proper form.

Retreat For Housekeepers

A record enrollment of 45 housekeepers for priests, representing parishes in Minnesota, North Dakota, Montana, Iowa, Indiana, and Canada, made their second annual retreat at St. Joseph's Academy, Crookston, Minn., last August. Conducted by a Passionist Father, it lasted three days. Bishop Francis J. Schenk, of Crookston took occasion to thank the women for their "silent role in the work of the Church."

* * *

In our promotion effort last October — which drew just over



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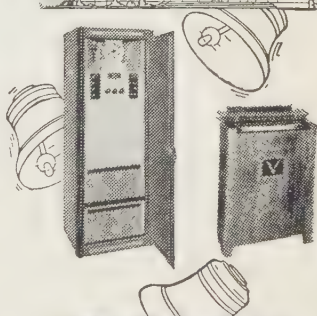
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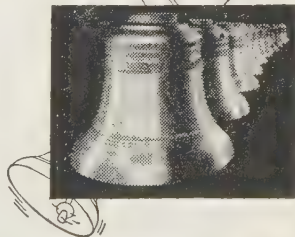
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We have a few hundred of these

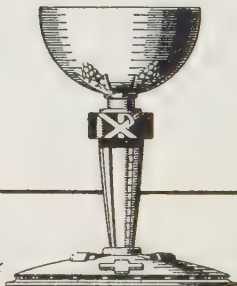
left over and will be glad to distribute them gratis as long as they last to those who want them. Address your request to Huntington.

* * *

Leonard Lyons observed recently in his syndicated column that Alan Jay Lerner's first son "will be baptized at St. Patrick's Cathedral. Godfather will be Lerner's partner in 'My Fair Lady' and 'Gigi,' Fritz Loewe." Lerner is a Jew, the proprietor of Lerner's dress shops, married to a Catholic. But it was our impression that Fritz Loewe was also Jewish, an immigrant from Germany, so he must have entered the Faith. Lerner & Loewe first struck it rich with "Brigadoon."

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Billy James Hargis, D.D., LL.D. of Tulsa, Oklahoma — we publicists get so many publicity releases — states that

"The Fair Labor Standards Act as you know, is a federal law which governs hours and wages in interstate commerce. This law is administered by the Wage and Hour Public Contracts Division of the United States Department of Labor.

"Incredible as it may sound, this agency is attempting to construe the wage and hour law, requiring a minimum wage of \$1.00 per hour and \$1.50 per hour for overtime as applying to churches and non-profit, charitable, and relief organizations.

"You might think that such a thing is too fantastic to be true but let me tell you that the aforementioned government agency has already been supported in this activity by the Supreme Court of the State of Indiana."

Mr. Hargis thinks it will apply to ushers and Sunday school teachers.

We have not yet found the time to check this information. We simply pass it along for what it is worth.

Varia

THE IRISH DIGEST reports that after receiving \$5,600 for the loss of her jewelry a dear old lady wrote her insurance company that it had been found in a cupboard.

"I don't think it would be fair to keep both the jewels and the money," she added, "so I thought

Continued on page 156

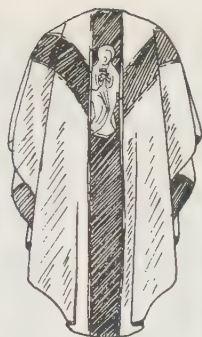
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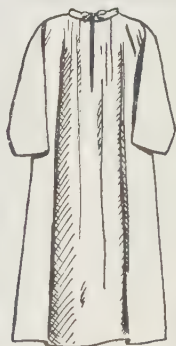
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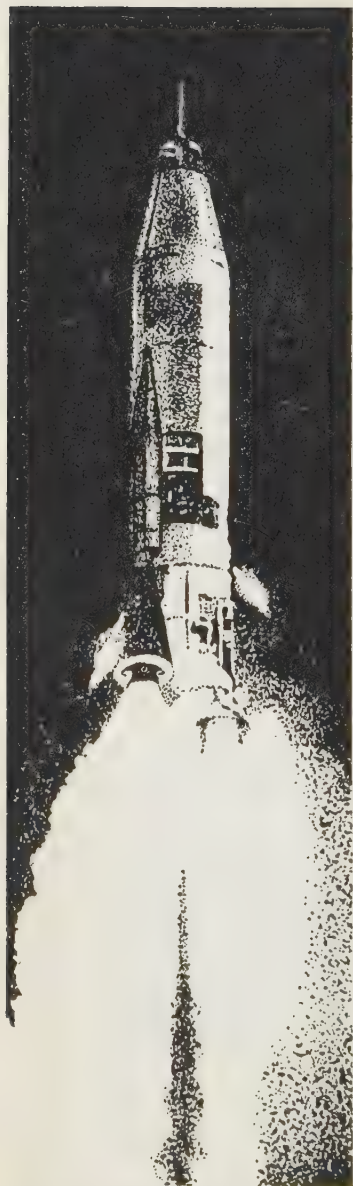
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THE PRIEST

THE PRIEST

FEBRUARY, 1959

VOL. 15, NO. 2

Editorial Comment

'The Ugly American'

A PROFESSOR of political science at the University of California and an author of seafaring tales have put together a thought-provoking and disturbing "novel" which in all likelihood has only begun to make its impact felt, although it has already been chosen as a Book of the Month Club selection. We put *novel* in quotation marks since *The Ugly American* (New York, W. W. Norton & Co., \$3.75) is really a defense of a thesis cast in fictional form. Its authors, W. J. Lederer and Eugene Burdick, are highly critical but judicious and well-informed men: Burdick of the University of California has specialized in the power politics of the East; Lederer, for the last six years special assistant to Admiral Felix B. Stump, commander of the military forces of the Pacific Area, is widely traveled in Southeast Asia.

The thesis, bluntly, is that Americans are failing in Asia and the Russians succeeding; but all this is put in the form of a story which the authors

maintain is thinly disguised fact. There is a weakness in the fiction form, obviously; but there is a strength in it, too, in that hundreds of thousands will read a purported novel who would not even hear of documented works which establish the same thesis. We have in mind the two books of Eugene Castle, the official report of our Comptroller General, Joseph Campbell, on the almost incredible fiasco known as foreign-aid in Laos, and reports submitted by Senator Ellender from first-hand observation.

To return to our novel, *The Ugly American* is an episodic sort of thing that can be started at almost any point, since it is loosely strung together. The authors' protagonist is Gilbert MacWhite, a career officer of great personal integrity and dedication, who is appointed to mythical Sarkhan after World War II. He succeeds a political hanger-on who was waiting for a federal judgeship which, after sufficient marking of time at our expense, he finally got. This,

great boob of a fellow blundered impotently through one crisis after another in his dismaying and uncomprehending way and left little enough later for MacWhite to work on. Other forces, blind or evil, cut down the area still farther till finally MacWhite failed and fell politically.

It is not reassuring for the reader to learn that he is succeeded by a windbag political information officer named Joe Bing, who earlier was in charge of recruiting misfits and underpaid or maladjusted flunkies for "duties" overseas. The attractions he dangles before them are fat expense accounts, innumerable parties and endless rounds of free drinks, a superfluity of native servants, and a rather evident absence of serious responsibility.

One-sided?

A sad story, all in all, which we hope is one-sided. It may be, indeed, and we would easily consider it such were it not for the Ellenders and the Castles and the Campbells and, more recently, the Mansfields. It was Senator Mansfield, recognized as one of our most acute observers of foreign affairs, who recently proclaimed that he will oppose a billion dollar increase in foreign aid spending, because too much "aid" benefits a few rather than the masses and because in other instances food would be more suitable than mere money. If all this sounds familiar, it is because you have

been reading *THE PRIEST* and some remarks made on the subject last year — the editorial itself has had an interesting history, but that would take us too far afield.

But to get back to the subject, in its own way *The Ugly American* makes a plea similar to that of Senator Mansfield. The character who gives the title to the book is, himself, one who goes to the common people, not to the few of officialdom, who teaches them how to construct practical things like pumps made of odds and ends to lift water for their rice paddies. (We were reminded, ourselves, of the criticism of a young student from Turkey who said, in effect, that "aid" was wonderful, but that his people needed tractors "like they needed a hole in the head!"')

Then there is the American farmer who teaches the natives how to produce better poultry and how to increase their egg production, which is real aid. One should not forget, either, the Jesuit missionary who fights Communism side by side with his native flock but who is dismissed by MacWhite's predecessor as a crackpot. Of the same calibre and relative effectiveness are Emma Atkins, who teaches the villagers how to utilize something so simple as a long-handled broom, and John Colvin who preaches the virtues of powdered milk in the countryside.

The Ugly American becomes even more timely and impressive, however, when one recalls what hard-headed Economics Minister Erhard of West Germany reported after a tour of Asian countries: massive mills and artificial industries for which there is no real local usefulness must be replaced by programs that "enlist the masses in projects that the masses can see are for their good, improved farming, and simple machines for small-scale craftsmen."

In an excellent review of *The Ugly American*, Margaret Parton remarks in the New York *Herald Tribune* that William Lederer and Eugene Burdick are "two angry men shouting a truth with all the astonished candor of the child who cried: 'But the Emperor has no clothes on!'" To her mind — and she has a point — "The wonder is that more experienced and even more travelled writers have never dared or cared to point a finger at a situation which they know to be true; it has taken a naval officer and a political scientist to do it."

We suppose that one cannot be too explicit to make a thing too obvious, at least not in the question of foreign aid. In any case, Miss Parton expounds the little fairy story by spelling it out in rather large letters: "The Emperor, in this case, is the American representative in Asia. The clothes he fails to wear are the robes of dignity,

common sense, imagination and compassion. The people who sent him forth in his underwear to face the cold blasts of world Communism are the apathetic, negligent, comfortable Americans at home."

We would be inclined to deny that the American people are apathetic. We feel that they have manifested a tremendous amount of good will and honest Christian charity. This is the point we tried to make in an earlier editorial — unsuccessfully, it now appears.

Uncritical, Rather

But our contention has been all along that the aid was uncritical and, for that reason, often produced effects diametrically opposite to what was intended. We have certainly been "negligent" insofar as we could, but did not, watch what was going on. Over all, we are complacent as well as "comfortable," inclined to be too easily pleased with our charity disbursed with a careless hand, as one might scatter feed to chickens.

It does come, however, as a relief to learn that a critical appraisal of our foreign policy in this regard is nearing realization at last. We have read that the President has called on nine prominent men to conduct just such a study. So far rather narrowly restricted to the problem of military assistance, it is definitely designed to examine economic issues as well. Further,

we feel that *The Ugly American* has yet to make a considerable contribution to public thinking, or, more accurately, to public feeling.

It does not seem unreasonable when foreign aid is currently costing nearly \$5 billion a year and has totaled more than \$60 billion since World War II, that some official group look at it critically, indeed! This program hardly justifies itself automatically simply because it has been going on for so long a time and in such astronomical proportions. Conceivably, a lot of healthy changes might be effected to make it genuinely sound public policy, productive of its ends.

There is no sense, it seems to us, in shutting our eyes to the fact that country after country, far from being won over to our side, continues to drift toward Communism, or to something called "neutralism," about which we are hearing more and more. Of course, if our foreign aid program constitutes some sort of pure philanthropy and utter benevolence which is not supposed to produce any returns, one might attempt to make some sort of case for it. But, to our knowledge, no one has ever gone that far. Even on this unlikely proviso, it would still be relevant to ask whether or not the pure benevolence and utter philanthropy might be spread out in more effective ways. Charity at its best or at its worst demands the control of

prudence which is still a cardinal virtue.

The National Deficit

At the risk of becoming tedious, we bring up once more the frightening deficit, now \$12 billion in prospect this year. As we write these lines, the U. S. is going through a period of excitement something like that of the Sputnik era and there is wild talk of more and more money for missiles and for everything else, on the facile assumption that money cures all ills. The budget is usually the first victim of the panic waves of today.

Here is what we would call a realistic program, as outlined recently by *The Wall Street Journal* — though we would insist on making an earlier point with the aid of Bishop Sheen: that the missionary be utilized in this project. The editorial writer sets down the following objectives: Restrict assistance to nations that ask for it, that can give reasonable evidence that it will be sensibly used, and where it promises to promote achievement of a fairly clear United States foreign policy goal. (One should rightly term this a political program and supplement it extensively by private charity prudently exercised.)

Make all assistance, except for an occasional special situation, in the form of loans instead of grants. This would tend to do away with the unpleasant

feeling that a nation getting foreign aid is "a charity-ward of a patronizing nation with more money than it knows what to do with."

Run the program as a businesslike banking operation. *The Wall Street Journal* and other observers as well agree that the World Bank does pretty well in this regard. In any case the move would make possible a disciplined program and would enable a great simplification of the present hodgepodge of groups and agencies. At the risk of oversimplification, let us compress the remaining criteria: Make loans to private rather than government organizations wherever possible; limit the scope of projects to realistic requirements within the realm of possibility; liberalize trade policies in recognition of the economic law that a flourishing world commerce would obviate much of the apparent need for foreign aid.

Suppose we let Ambassador MacWhite take over from here. In a final desperate letter to the Secretary of State he is represented as writing that the Russians do not need to resort to thermonuclear warfare; that they will win the world by their successes in a multitude of tiny battles: "The United States must either prepare itself to win these tiny conflicts, which are the substance of competitive coexistence; or go down in defeat." On a loftier plane he

writes again, "The little things we do must be moral acts and they must be done in the real interest of the peoples whose friendship we need — not just in the interests of propaganda."

By the way, it may possibly amuse you to learn that *The Ugly American* has finally been approved by the Government for subsidized sale abroad. Earlier it had been contended that any such book which plays up the ignorance and boobishness of a few top political appointees sent abroad as ambassadors and administrators would damage our standing abroad! Then it suddenly dawned on some people that our prestige, or what is left of it if this book be accurate, would be damaged far more by a stupid ban. After all, the Boris Pasternak case is still vivid in the minds of the world. He wrote *Dr. Zhivago*, you know, and was charged with having betrayed the Communist system. When he won the Nobel Prize, official pressure forced him to decline the cash award and kept him from appearing in Stockholm. We in the United States made a great fuss over Pasternak. We could hardly run the risk of Russia's making a great fuss over Lederer and Burdick.

Well, it is one way of recognizing the basic facts of international life. We hope that it will set some kind of precedent for agencies other than the United States Information Agency. —G.J.G.

The Mass of the Humble Faithful

EDWARD DAHMUS

**An explanation
for the people**

A PARISH priest can't well preach about some points concerning the Mass because the textbooks of dogmatic theology consider them mere theories or not of sufficient importance or they do not mention them at all. If the part of the Church in offering the Mass were properly stressed, it might be easier to preach about the Mass. "Even in theological textbooks the part of the Church in offering the Mass is not stressed as it should be," says Father Jungmann in his *Mass Of The Roman Rite* (I, 179-183).

The Church that Christ founded and to which He turned over the task of continuing His labors until the end of the world got very definite instructions from Him. His Church must baptize, confirm, absolve, anoint, decide on matter and form of the sacraments, regulate succession to the primacy, preserve intact all the revelations of God, and—take charge of the Sacrifice of the Mass. "You do this in memory of me," Christ said the evening before He died,

after the first Mass, offered by Himself.

The Church had plenty of time to choose the proper words and actions for offering the Holy Sacrifice. It would be rash to question the propriety and sufficiency of the selections she made under the guidance of the Holy Spirit. The Church got full authority to use or not to use some of the words spoken by Christ at the Last Supper, and to add words and actions chosen by herself in order to make the Mass more understandable to the humble faithful.

The prayers and actions of the Mass make it easy enough to see that we adore and praise, give thanks, and ask for favors. Not so easy is it to explain the work of expiation and propitiation. Most difficult of all is to explain to the faithful that Christ offers Himself to the Father and that the Mass is the same sacrifice as the sacrifice of the Cross.—In some catechisms Christ "is offered to God"; in the Missal and on the Cross he is offered "to the Father."

When telling the faithful that the Mass is the same sacrifice as the sacrifice of the

Father Dahmus is pastor at St. Libory, Illinois.

Cross, the priest inevitably makes them think of Calvary, of blood and wounds, of Mary, John, and Magdalen, of nails and hammer, cruel executioners, and three crosses. The prayers of the Mass portray none of these externals of Calvary.

But from the Cross we must hear the words: "*In manus tuas commendo spiritum meum.* Father, I give my life to you." And at every Mass we must hear Christ say: "Father, again I give myself to you." On Calvary the dying Savior; here the glorified Savior who can not die again. There the bloody sacrifice; here the unbloody sacrifice.

How can the priest explain to the faithful that in the Mass the Savior is actually offering and giving Himself to the Father? We do not hear or see Christ speaking a single word. The stories read from the Gospels and the story of the Last Supper retold at the Consecration, are introduced by the "at that time" and "on the day before he died," which are similar to the storyteller's "once upon a time."

But Christ does offer Himself to the Father in every Mass. He is the principal priest offering, the victim being offered, and He is offering Himself at the Consecration. Such is the doctrine of the Church. How shall the priest make it clear to the people?

A Comparison With Baptism

The priest may begin with one of the sacraments, say with Baptism. Prayers come before and after the act of baptizing, prayers formed by the Church in order to add both instruction and solemnity. But the form and matter of the sacrament of Baptism and the effects of it come directly from Christ himself.

The Sacrament of the Holy Eucharist also comes from Christ. The Catechism of Trent teaches that "*Consecratione sacramentum perficitur.*" That is, "In the Mass, at the Consecration, the Church receives the Sacrament of the Holy Eucharist."

All the prayers said before the Consecration and all the prayers said after the Consecration have been formed or selected by the Church. But the formula of Consecration is from Christ himself. From the very beginning of the Church, ever since the Last Supper, the Church has understood that Christ wanted the story and the actions of the Last Supper to be the framework within which the Sacrament of the Holy Eucharist would be given to the Church.

However, it is not Christ Himself who retells the story of the Last Supper and performs the actions. The celebrating priest does that. How then can we say that Christ does offer Himself in the Consecration?

Here we look at the prayer spoken just before the Consecration, the *Quam oblationem*. This prayer, as all the ordinary prayers of the Mass from the Offertory to the *Agnus Dei*, is addressed to the heavenly Father. In the *Quam oblationem* the Church most earnestly entreats the Father to let our gift of bread and wine be so pleasing to him, so acceptable in every way, "that—for us—it may become the Body and the Blood of your dearly beloved Son, our Lord Jesus Christ." Here the Church asks the heavenly Father for the Blessed Sacrament. Will the Father alone give it? How, then, would Christ be giving it?

Then comes the Consecration. At the words of Christ, spoken by the priest, "This is my Body. This is the Chalice of my Blood," the heavenly Father does what the Church so earnestly begged Him to do. He changes the bread and wine into the living Body and Blood of His dearly beloved Son—because THE SON WILLS IT RIGHT THEN JUST AS THE FATHER WILLS IT. And in that way Christ makes Himself present on the altar, ready to be offered back to the Father in the unbloody sacrifice. "Father," says the Church after the Consecration, "you have given us your dearly beloved Son. Now He wants us to offer Him back to you." (*De tuis donis accipis.*)

The Trent Catechism teaches: "*Consecratione sacramentum perficitur; omnis vero sacrificii vis in eo est ut offeratur.*" In order to be a sacrificial gift, the Sacrament must be offered. This offering is done in the *Unde et memores* and *Supra quae* spoken by the priest for the whole Church.

Here we may recall the words of Pius XII spoken before the delegates to the Liturgical Conference at Assisi in September, 1956. The Pope said: "When the Consecration is completed, the offering of 'the Victim placed on the altar' can be done, and is done, by the celebrating priest, by the Church, by each of the faithful."

In Remissionem Peccatorum

Through the sacrifice of Calvary the sins of the human race are forgiven; through the Mass the sins of the members of the Mystical Body. In this respect the Mass is indeed very much a re-presentation of the sacrifice of Calvary. "*Efundetur in remissionem peccatorum*" we are told at the Consecration.

Because the remission of sin is so essential a purpose of the Mass, the Church could not possibly neglect to give it obvious expression in the liturgy, so obvious that it must be easy to teach the faithful. Such liturgical expression is contained in the Asperges ceremony, the Confiteor, the humble po-

sition and action of the priest bowing low and striking his breast at the foot of the altar, the *Misereatur, Indulgentiam, Ostende misericordiam, Aufer iniquitates, Indulgere digneris omnia peccata*, and the nine-fold *Eleison*. At the Offertory we beg the heavenly Father to accept the bread and wine which we offer in place of ourselves "in order to atone for our countless sins and offenses and failings." In the *Hanc igitur*, just before the Consecration, we beg the Father to accept us in our gift of bread and wine, graciously to accept us, "*placatus*," sin-burdened though we be.

But the liturgy cannot be satisfied with these words and ceremonies. At the Consecration a new victim will take the place of our bread and wine. This new victim, the Eucharistic Christ, the victim of Calvary, must take upon Himself our daily burden of sin and be offered for their remission. How shall our burden of sin be transferred to Him? Christ Himself has provided for this.

We lay our burden of sin on the very substance of our bread and wine, not on mere appearances. When that substance is changed, our sins are graciously accepted by the new substance, and in that manner the glorified Victim of Calvary is burdened with the sins of the Mystical Body, ready to be sacrificed anew for their remission.

It must be remembered that through the Mass sins are not forgiven directly, as in the Sacrament of Penance, but forgiven, as through the sacrifice of Calvary, when the guilty make themselves worthy of forgiveness. The merits of the Mass are deposited in the treasury of the Church, to be applied "*in auxilio opportuno*."

The Eucharistic Union

In *Mystici corporis* we read: "Just as the divine Redeemer, dying on the Cross, offered Himself as the head of the whole human race to the eternal Father, so in this 'Pure Oblation' He offers not only Himself, but, within Himself, He offers also His mystical members."

These words of Pius XII, so full of meaning, imply that some kind of mystic union between the Head and the members of the Mystical Body is in some manner established in the Mass. How may that be liturgically portrayed? How can it be done in such a way that the faithful can be made conscious of it during the Mass, conscious of the fact that they must be united with Christ and be offered together with Him, a single victim?

First of all we must remember that the bread and wine are offered in the place of the members of the Mystical Body. The bread and wine represent them. At the Consecration the substance of the bread and

wine is changed into the invisible living Christ, but the appearances of the bread and wine remain just as they were before the Consecration. Do these appearances continue to represent the members of the Mystical Body? Why should they not?

That some kind of personal union between Christ and the faithful is expected in the Mass is clearly indicated in the prayer said when water is mingled with wine for the offertory. The water here represents the faithful, the wine represents Christ Himself. The priest says at the mingling: "*Da nobis eius divinitatis esse consortes, qui humanitatis nostrae fieri dignatus est particeps.*" A union is here asked for, and it will be granted, a union of the human with the divine, a union of the Head and the members of the Mystical Body, and then both together will be offered as one Eucharistic Victim.

At the Consecration the Father changes the substance of bread and wine into the new substance, leaving the appearances unchanged but closely united with the new substance which is Christ, the divine Redeemer. A most intimate mystical personal union is thus established. We may call it the Eucharistic Union. In all creation there is none like it.

Passing Out Of This World To The Father

Our theological textbooks,

and the endless array of Mass literature following their leadership, teach that the Mass is the re-presentation of the sacrifice of our Redeemer on Calvary. It certainly is just that. But the Council of Trent (22, 1), applying the words of the Missal, teaches that far more than Calvary is made present to our memory in the Mass. Trent says: "*Novum instituit Pascha, seipsum ab Ecclesia per sacerdotes immolandum in memoriam transitus sui ex hoc mundo ad Patrem.*" These words refer first of all to the words of the Gospel (John 13, 1): "Before the feast of the Passover, knowing that the hour had come to pass out of this world to the Father . . ." But they also refer to the words of the Missal: "*Memores tam beatae Passionis, nec non et ab inferis Resurrectionis, sed et in caelos gloriosae Ascensionis, offerimus Hostiam.*" By way of the Passion, Resurrection, and Ascension, the Redeemer "passes out of this world to the Father." The Missal treats the Passion, the Resurrection, and the Ascension as a unit, and thereby teaches that all three events are commemorated in the Mass. And therefore teachers and preachers must let the faithful know about it.

But how does the Mass liturgy treat this matter?

The "*beata Passio*" is commemorated nowhere in the or-

dinary prayers of the Missal—except at the Consecration. There the story of the first Consecration reminds us, and keeps us from forgetting, that the Last Supper was celebrated “the day before he suffered,” and the “*effundetur*” reminds us that the next day Christ shed His Blood for the remission of sin. The twofold transubstantiation gives us a symbol of death, but only a symbol. *Mediator Dei* tells us that “Christ is symbolically shown by separate symbols to be in the state of victimhood.”

The Resurrection is commemorated by the very fact that the Christ of the Mass is always the risen glorified Christ. The glorified Christ is made present on the altar. The glorified Christ is offered to the Father. There are no tears, no mourning. All is joy and rejoicing.

The Heavenly Banquet

The Ascension is commemorated first when the Eucharistic Christ offered here on earth is accepted by the Father in heaven. But the liturgy of the Mass, our dramatic mystery play, calls for another ceremony in order to portray more visibly a glorious mystic ascension into heaven. This ceremony begins with the *Supplices*.—The Father has accepted the “*Panem sanctum*” and “*Calicem salutis*” offered to Him, but He leaves this heavenly Food on our man-made earthly

altar. Why not have the banquet in heaven? Why should not the heavenly Food be carried “*per manus sancti Angeli tui in conspectu divinae maiestatis tuae*,” by Christ Himself who is now with us? Humbly bowing at the altar the Church cries out: “*Jube haec perferri in sublime altare tuum.*”

A kind word is spoken for the souls in Purgatory, “*qui dormiunt in somno pacis*” but cannot yet ascend into heaven. To “*nobis peccatoribus*” grant the great favor of being in the very company of the saints at the banquet. Then the Church will offer an ecstatic toast, first to Christ who ordered His Church to do all this, and then to the Blessed Trinity: “*Tibi omnis honor et gloria per omnia saecula saeculorum. Amen.*”

Because the “mystic Eucharistic ascension” is not mentioned in the Gospels, the somewhat Missal-shy theologians have given the *Supplices* scant attention. Liturgists are divided in their interpretations. One suspects the *Supplices* “got in here by accident.” Another thinks it is too mysterious to interpret. Another says one of the prayers, the “*nobis quoque peccatoribus*,” is evidently an interpolation. Then again the “*per quem haec omnia*” is said to refer to blessing of all kinds of fruits and vegetables offered in some places in connection with the Mass. All of which makes no sense at all.

Eschatological Character

Ever present in the mind of the divine Redeemer was the "last day" and the final glorious ascension into "the kingdom of the Father." Again and again He spoke about the Kingdom of Heaven, in many parables, of great feasts and weddings. On Thabor three of His disciples got a preview of heavenly glory. Martha had learned that the resurrection was going to come "*in novissimo die*." The sons of Zebedee and their mother asked for places of honor "in your kingdom." Finally He told His disciples about the day when "the Son of Man will come in his majesty, and all the angels with Him, and He will say to those at His right: Come you blessed of the Father and possess the kingdom prepared for you." For that the Redeemer had come, to lead the Father's children into the everlasting heavenly kingdom.

Therefore the dominating thought of the prayer taught

to his Church was "*Pater noster qui es in caelis, ADVENIAT REGNUM TUUM*." Heavenly Father, haste the day when Your Son will welcome us into Your heavenly kingdom.

And therefore the Mystical Body, assembled at the "*sublime altare*" in heaven, and coached by its divine Head (*moniti et formati*) boldly speaks to the Father and dares (*audemus*) to say to Him: "*Adveniat regnum tuum*."

And therefore St. Paul reminds the Corinthians: "Every time you eat this Bread and drink the Chalice of the Lord, you proclaim the Lord's death—*DONEC VENIAT*."

Truly, the Mass reminds us of the Kingdom of the Father in all its glory. And His divine Son keeps on coming, coming, coming to our altars, *donec veniat in novissimo die*. And our dramatic mystic ascension to the Father's heavenly table is a rehearsal throughout the world for the final ascension into the Kingdom of Heaven.



Semper Virgo!

A Protestant clergyman was visiting an orphanage, and the children were each reciting their prayers for him to hear. One little boy, who had previously been at a Catholic school, after finishing the Our Father began the Hail Mary. 'No, no!' said the clergyman. 'We don't want to hear about her—go on to the Creed.' The little boy did so, but stopped suddenly when he came to 'born of the . . .' and said: 'Here she comes again—what shall I do now, sir?'

'The Primacy of Love'

A critique continued

MARTIN E. GOUNLEY, C.S.S.R.

SO much that Dr. Adam has in his chapter 6* calls for comment that it is impossible to cover the whole chapter. A small section of continued text, from the bottom of page 140 through page 141, will have to serve as an example.

DR. ADAM: "It" (the proposition regarding *parvitas materiae* in offenses against the sixth commandment) "teaches that every conscious trespass against the sixth commandment is of vital importance and therefore must be regarded as a grievous sin insofar as it is committed with full knowledge and will."

COMMENT: That statement as it stands is inaccurate. It is true only of direct voluntary trespasses.

DR. ADAM: "This puts the sixth commandment in a class of its own; for when the other commandments are broken, the resulting sin can, under certain circumstances, be venial. If it is a minor matter like the purloining of a few cents, or the telling of a little fib, and so on, the sin may be considered venial. But there is no question of an objective factor of this kind in the case of the sixth commandment. Here there can be nothing of secondary importance. Even the slightest unchaste thought, if entertained consciously and willingly, is a mortal sin."

COMMENT: Keeping in mind that there is here consideration not of immodest but of venereal acts, acts producing venereal excitation and pleasure, the author gives no examples of what such acts he would classify in the same category of moral guilt with the "purloining of a few cents or the telling of a little fib." Furthermore, the author nowhere adduces the reasons advanced by theologians for their teaching regarding *parvitas materiae* in the sixth commandment. Much less does he attempt to disprove such reasons. He leans heavily on rhetoric.

Just what the author means by the phrase "an objective factor of this kind" is not quite clear. There is an objective reason why there can be no *parvitas materiae* in directly voluntary venereal acts, the indivisibility of venereal pleasure.

DR. ADAM: "All moral theologians agree with St. Alphonsus that all acts outside of marriage, which have the satisfaction of sensual lust (*delectatio venerea*) as their aim, must be regarded as serious sins. The teaching of *parvitas materiae* in this respect is unquestionably right and agrees with a decision given by Alexander VII (DB 1140). For Our Lord

* *The Primacy of Love*, by August Adam, Newman Press, Westminster, Maryland, 1958, pp. 218, \$3.25.

Himself says: 'Whosoever shall look on a woman to lust after her hath already committed adultery with her in his heart.' "

COMMENT: First of all, this statement of Dr. Adam does not square with his reasoning on pages 138 and 139 which we considered above. Consistency is not his strong point. Secondly, that paragraph is a beautiful example of an ambiguous statement. Whether intentionally or unintentionally so framed, it is open to three interpretations:

A cursory reading would give the idea that the author means to agree that *any* deliberate act, therefore whether "complete" or "incomplete," placed for the enjoyment of the venereal pleasure arising from venereal excitation, is a mortal sin. But such a meaning would be giving up his whole case against the teaching of theologians regarding *parvitas materiae* in the sixth commandment.

A 'Peculiar Phrase'

The peculiar phrase, therefore, "acts which have the satisfaction of sensual lust (*delectatio venerea*) as their aim" must be considered so worded and inserted for a definite purpose. Taking note of the term "satisfaction" the phrase would seem to refer to acts which have sedation of the sex urge, i.e., orgasm as their aim. And that such is the meaning intended here is

indicated by the use of the term "satisfaction" in a following passage which we shall quote later.

If that understanding of the term is correct, then one must ask further: What is meant by an act which has that as its aim? Is it to mean an act which by its very nature and therefore independently of the intention of the one who places the act, how far he intends to go, has as its aim or natural terminus, sedation of the sex urge, i.e., orgasm? If so, then again the author would be giving up his whole case, for every venereal act, no matter how far one intends to go, has that as its aim by its very nature.

So we are left with the supposition that the author means by "an act which has the satisfaction of sensual lust as its aim" an act which is placed with the intention of following through to orgasm whether or not that terminus is actually reached. If that is the author's meaning, then his position does not at all square with the condemnation by Alexander VII as he claims it does.

The condemned proposition referred to reads: "*Est probabilis opinio quae dicit esse tantum veniale osculum habitum ob delectationem carnalem et sensibilem, quae ex osculo oritur, secluso periculo consensus ulterioris et pollutionis.*"

DR. ADAM: "Nevertheless, there is a great difference of opinion among moral theologians in

arriving at a verdict on acts in which the satisfaction" (note the word "satisfaction" here and in the next sentence as evidently meaning orgasm, as we indicated above) "proceeds from natural inclinations of the senses without deliberate evil intent. Clearly, the interplay of spiritual and sensual emotions in the human make-up may produce conditions which sweep a man off his feet under pressure of passion or strain, so that the danger of sensual satisfaction can sometimes occur without any co-operation on his part."

Lack of Consent

COMMENT: It is not true that moral theologians would differ in their verdict on a person or persons caught up in such a situation as the author describes it, i.e. arising from "merely natural inclination of the senses" (therefore not starting off with any venereal act or intention) "without any deliberate evil intent" and being "swept off their feet."

No moral theologian would accuse a person in such a situation of mortal sin *unless* he knew beforehand from past experience of a similar or parallel experience what will happen and goes on in spite of that knowledge, *or* deliberately disregards the warning signals which nature and conscience send up in the course of the build-up of passion to its climax. In normal persons this passion does not erupt full

blown with the suddenness with which the passion of anger sometimes does.

In the very next sentence the author falsely accuses St. Alphonsus of declaring such a person in an unforeseen, indeliberate and climactic situation which sweeps him right off his feet, guilty of mortal sin. And he does so in spite of the fact that on page 145 he quotes St. Alphonsus, saying that "he (St. Alphonsus) writes that the preliminary impulse 'diminishes the free will of the trans-action, because the impulse has completely clouded the perception and distorted it. Indeed there are times when free will ceases to function because the perception is completely obscured by the overpowering impulse.'" Again, Dr. Adam has but a nodding acquaintance with consistency!

DR. ADAM: "Alphonsus here [in the case outlined above] follows the sterner course and stretches the basic idea of *parvitas materiae* to cover such acts, though they belong to the sensual sphere. He holds that the sin is in itself grievous 'because, owing to the nature of man through original sin, it is morally impossible for him to enjoy natural pleasurable sensations involving emotional excitement without carnal lust when such people have the inclination and capacity or when such acts occur under pressure of passion or strain.' (Theologia Moralis, lib. IV, no. 416)"

A Quotation Misused

COMMENT: In this passage we have a glaring example of a quotation incorrectly translated, ripped out of its context, applied to something to which it does not at all refer, and used to convict St. Alphonsus of a verdict which he nowhere passes. In this garbled quotation the saint is concerned not with cases, such as Dr. Adam describes, of persons "with no deliberate evil intent swept off their feet," but with the morality of non-climactic kissing, holding hands, etc., as they usually occur.

The translation of the quotation is faulty. To quote the pertinent part of the quotation referred to, we read in St. Alphonsus: "*Quia ob corruptam naturam est moraliter impossibile habere illam naturalem delectationem, quin delectatio carnalis et venerea sentiatur, maxime a personis ad copulam aptis, et maxime si actus isti habeantur cum aliquo affectu et mora.*"

Dr. Adam renders "*Habere illam naturalem delectationem*" (*illam* referring to the sensual pleasure associated with kissing, holding of hands, embraces and the like) into "a purely natural pleasurable sensation." Then the author translates "*maxime a personis ad copulam aptis*" by "when such persons have the inclination and capacity." He omits "*maxime*" which gives the statement a restrictive meaning. He

omits "*ad copulam*" and translates the whole clause by "when such persons have the inclination and capacity" but does not state to what this "inclination and capacity" is directed. The words "*maxime a personis ad copulam aptis*" have a bit more meaning than persons having the inclination and capacity even if one were to add the omitted "*ad copulam.*" All adults have such inclination and capacity.

The last part of the quotation from St. Alphonsus reads "*et maxime si actus isti habeantur cum aliquo affectu et mora.*" The author again leaves out "*maxime*" and then translates thus: "when such acts occur under pleasure of passion and strain." The translation of "*si actus isti habeantur cum mora*" by "if such acts occur under pressure of strain" is inexcusable in one who would set himself up as mentor of priests in their understanding of moral theology. "*Si actus habeantur cum mora*" means "if the acts are prolonged or drawn out," a factor which must be taken into consideration in such cases.

The Mind of St. Alphonsus

In this passage from St. Alphonsus which the author has so ineptly introduced, the saint is concerned, as stated above, with kissing, holding of hands, embraces and the like. With St. Thomas, whom he quotes, St. Alphonsus naturally agrees

that such acts are in themselves indifferent and therefore when done for an honorable purpose, such as to give expression to friendship, honorable love, sympathy, etc., and done in an honorable way, they are by no means sinful. But, with St. Thomas also, he states that when they are done for the enjoyment of venereal pleasure which they may arouse, then they are obscene and gravely sinful. These two considerations and propositions, however, do not cover the case of kissing, etc. completely. So Alphonsus analyzes the case further. And it is here that the quotation adduced applies.

Kissing, etc., generally arouse and are accompanied by sensible or sensual (as distinct from venereal) pleasure and it is a fact that such pleasure may bring in its train venereal pleasure, especially if such acts are prolonged or repeated. From the mere fact that such acts are *accompanied* by sensual pleasure St. Alphonsus does not argue to their grave sinfulness as Dr. Adam seems to imply.

Two factors are important here—the duration of such acts and the reason for engaging in such acts. If the acts are prolonged, drawn out or repeated, then it is morally impossible, as the saint maintains, that venereal excitement be not also aroused. Then if the purpose or reason for plac-

ing such acts is the enjoyment of pleasure (the sensual pleasure), he will find himself too weak to refuse consent also to the venereal pleasure. Thus without any justifying reason he places himself in grave danger of grievous sin. Those considerations and the saint's thousands of hours' experience in the confessional are the reasons for his so-called "sterner" view.

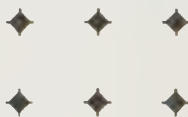
Conclusion

It is regrettable that the author did not follow the direction of the title of his book, *The Primacy of Love*, and develop his topic in a positive and constructive manner. It is unquestionably true that the primacy and universal necessity of the virtue of divine love in all departments of the spiritual life are not taught and preached nearly enough. Many of the author's suggestions in this matter are well worth considering in our pastoral ministry. Also in place are the author's reminders that understanding and sympathy are called for in our efforts to help the fallen out of sin. Severity alone will accomplish little and in the case of a penitent who is striving to break the grip of an acquired habit it is likely to do serious harm. Granting all this, it must be said that his attack upon the universally held doctrine regarding *parvitas materiae* in offenses against the sixth commandment outside wedlock, is

not only regrettable but it also offsets all the good that the book might effect.

The sixth chapter of *The Primacy of Love* makes the book a definitely dangerous one. A cursory reading of that chapter may well convey the idea, and the writer knows that it did convey the idea to at least one priest whom he knows, that offenses against the sixth commandment, especially incomplete offenses are,

to say the least, doubtfully mortal. To put such an idea into practice in our pastoral work would be to open the floodgates to a moral deluge. If the writer were to characterize what Dr. Adam has put together in that chapter, he would borrow a phrase used to describe a book by an author who had read widely on his subject but with little understanding — ignorance studded with quotations.



Sermons In Banknotes

A new series of banknotes issued by the Swiss National Bank aims at bringing the Swiss people face to face with the realities of life—and death.

According to a bank spokesman, the new currency was designed to illustrate the proper function of money. The series of banknotes includes:

1. A fifty-franc note picturing the fruits of the harvest—"a symbol of the use of money to provide food for the preservation of life."

2. A 100-franc note which depicts St. Martin dividing his cloak with a beggar, symbolizing the sharing of necessities with others less fortunate.

3. A 1,000-franc note showing the dance of death, with persons from all walks of life dancing with skeletons to music played by a ghostly fiddler.

This last, according to the spokesman, is a reminder that death is the common fate of all, no matter how much money they have.—*The Irish Digest*.

The Role of the Faithful at High Mass (II)

Prohibitions and restrictions

JOHN C. SELNER, S.S., S.T.D.

This is the second of a series of commentaries, adapted from The Catholic Choirmaster, on the Instruction of the Sacred Congregation of Rites concerning Sacred Music and Liturgy based on the spirit of the encyclicals of our late Holy Father Pius XII, Musicae sacrae disciplina and Mediator Dei. This instruction was formulated on the Feast of St. Pius, September 3, 1958, and published September 22 (Acta Apostolicae Sedis (1958) 630-663). Father Selner is president of the St. Gregory Society of America and director of music at the Theological College of the Catholic University in Washington.

THE Instruction issued by the Congregation of Rites on September 3, 1958 regarding Sacred Music and Sacred Liturgy is, as the Introduction states, a correlation of existing laws pertaining to both elements in divine worship. The document can hardly be looked upon as setting up new liturgical practices: as a matter of fact it would seem more restrictive than permissive if we take into account the great number of suggestions for liturgical practice which have been made by various organizations and individuals. More apparent than any of these restrictions are those which limit the use of the vernacular, and, outside of special territorial concessions, exclude it entirely from all liturgical functions with only such exceptions as those indicated in the liturgical books — for example, the renewal of baptismal promises at the Vigil Mass of Easter.

At the hazard of seeming rather negative, it may be of considerable advantage to catalogue the precise restrictions which have been emphasized in this document, both with regard to liturgy and music; all restrictions and prohibitions are valuable as norms and indicate the mind of the Church quite as effectively as concessions.

1. All liturgical functions must follow the prescriptions given in the liturgical books. These are mainly the Roman Missal, the Breviary and the Ritual, including the *Ceremoniale episcoporum* and the typical editions of the Chant. Hence all texts, as prescribed, and the rubrics which direct the action of liturgical functions are to be followed from these official books (1 & 12).

2. It is unlawful to mix liturgical functions with pious exercises (12). In some places it was not unusual to insert

special devout practices into the Mass or the Office, or to interrupt liturgical functions with the addition of local practices, hymns, or prayers.

3. Only Latin is to be used at liturgical functions unless general or specific exceptions have been made (13a). These are not to be assumed: the permissions and indults are very specific and are not to be extended beyond their strict interpretation (13c). Some national groups were in the habit of insisting that special indults for their country or group could be extended all over the world to their countrymen or members of their organizations. Even when vernacular hymns are tolerated during liturgical services because of immemorial custom, there is still no question of using translated liturgical texts at sung Masses (14a).

4. It is forbidden to recite the parts of the Mass in concert with the priest, even in Latin outside of the exceptions made (31) for the dialogue Masses (14c). This restriction is made to prevent the abuse of having the faithful or even a commentator recite the whole Mass with the priest from beginning to end, or to recite together those portions which are properly intended only for the celebrant.

5. Commentators should not be heard from the Consecration until the Pater noster (14c). The Instruction limits

commentaries during Mass to a few words of explanation at discreet times (96). These should be prepared in writing and given with subdued voice. Preferably the commentator should be a priest or a cleric vested in surplice. A lay commentator is not allowed in the sanctuary or the pulpit (96a and 96b).

6. Gregorian Chant is not to be used with vernacular texts (16a). This directive does away with the adaptations of the vernacular to chant. In the last ten years there has been a widespread effort (including a few attempts on the part of the present writer) to translate the liturgical texts and adapt them to the chant melodies, presumably for use outside of liturgical services. We have here a general norm which states that Gregorian Chant is the official music of the liturgy and must be used only with Latin. Some try to interpret this norm as meaning "when it is used in liturgical services," but the correct translation would seem to be that Gregorian Chant *because (utpote)* it is the chant of the liturgy, is to be used only with Latin.

7. The chant used at the altar by the celebrant and the ministers must be only in Gregorian Chant as given in the "typical" editions and must be unaccompanied by any instrument (16b). This rule does not do away with the alternate forms of the epistle, gospel, or

preface. They can be found in the *Cantorinus*. It does do away with the older, or pre-Vatican-edition forms of the Passion chants and the Lamentations. They have been revised in the typical edition and the decree that only the chant of the typical edition is permitted has been in force since 1906.

8. The choir and the faithful are to give the responses to the priest and his ministers only in Gregorian Chant (16b). No more harmonized responses!

9. Those who have an indult to use the vernacular reading of the epistle and gospel at high Mass after these texts have been sung, are not to try to put them to music, but read them in a loud speaking voice (16c); neither is a commentator to substitute for the proper minister in reading these excerpts (96e).

10. Ancient or recent polyphonic compositions are not to be admitted to use in divine services unless they conform to the norms set down in the encyclical "*Musicae sacrae disciplina*" (48). If there is some doubt, the Diocesan Music Commission should be consulted. Pope Pius XII stresses the point that even polyphonic compositions are to be excluded from divine worship if they are heavy or bombastic in style or obscure the sacred words of the liturgy by exaggeration or hold up the progress of the liturgical service or tax the sing-

ers to the disadvantage of sacred worship. The law covers both ancient and modern polyphonic forms, so that we must not assume that every polyphonic composition is *eo ipso* fit for use in church services. Adaptations are to be made even for the classic polyphony in some instances (49). At the same time, the Church welcomes the finer forms of polyphony and directs that they be used at the more solemn functions by competent choirs, especially in important churches (17 & 111).

11. Modern sacred music, though not excluded from liturgical worship, must not be admitted to use in church until it has been judged worthy by the Diocesan Commission of Music (18 & 50). This name includes all music destined for divine worship which has been composed in accordance with the progress of musical art (7). Hence we may say generally that the term embraces most sacred compositions from the seventeenth century until now. There is bound to be a great deal of contention about the worthiness of this piece or that, but this Instruction puts the burden of judgment on the Diocesan Music Commission which, in its turn, will apply the wise counsels and precepts of the *Motu proprio*, the *Mediator Dei*, the *Musicae sacrae disciplina*, and the many other standards which have been proposed by the Holy See for the protection

of legitimate church music. The freedom of contemporary composition makes it imperative that proper distinctions be made primarily between the secular style and the religious style and that principles be evolved which can readily be applied to the acceptance or rejection of certain types of modern music.

12. What is called "religious music" is to be excluded from liturgical functions (20). While this music is encouraged in Catholic life, and even permitted in churches in the form of sacred concerts, subject to the judgment of the Ordinary (54 & 55), it is essentially for entertainment and not in itself adapted for functional worship. Nevertheless, it may be connected with pious exercises. Coming under this general heading would be cantatas, organ concerts, religious pageants, even dramatic readings with background music of a religious character. Their proper place is the concert hall or auditorium and — only by exception — the church.

This category does not include hymns in our common understanding of the term, but it could well include what we would call in America "religious songs." The latter term, as used in the Instruction, designates vernacular hymns; these, of course, if they conform to the general principles of good church music, can be used in all services which are not strictly

liturgical; and the hymn-form is admitted even to liturgical offices if Latin texts be used.

13. It is forbidden to change, omit, or unduly repeat the words of a liturgical text (21a). This prohibition has been in force for many years. The Instruction adds that in polyphony or modern music the individual words of the text must be clearly and distinctly audible. And it is specifically reiterated that, unless the rubrics allow it, no liturgical text is to be omitted in whole or in part (21b).

14. It is forbidden to sing the parts assigned to the choir in any way except in the full chant or adapted to a psalm tone or recto tono (21c). The parts to which the Instruction refers are probably the Proper of the Mass and the Antiphons of the Divine Office. Evidently no falsobordone or harmonic recitations of these parts is permitted. This would seem to do away with the various devices by which the Proper was sung, such as Tozer's. However, it is doubtful if the Sacred Congregation means to cancel out the vast literature in the polyphony and modern music which has been used particularly for the liturgical text of Offertory verses. The law seems to envision choirs lacking skill and, more especially, the treatment of the longer tracts such as those on the First Sunday of Lent and Palm Sunday.

'What Have I Failed to Do?'

A parable

WALTER P. KROLIKOWSKI, S.J.

ONCE upon a time there was a good priest who was appointed by his bishop to preach the Word of God to his people. That way they would become good men, lead good lives, and live with God forever.

Immediately he knelt down and prayed: "My God, show me how to preach your Word. That way your people will become good men, lead good lives, and live with you forever."

After much prayer a plan slowly formed in his mind. What were the ways of advertising men for, if not to persuade men to do as the ad-men wished them to do? He must, therefore, advertise the Word of God.

Each hour on the hour there was a thirty second spot:

When things get hot

Throw in your lot

With God.

When life's in a frizzle

Come out of the drizzle

To God.

Let your life shine

With life divine

For God.

During the Ford Spectaculars, the GM Jumbo Shows, and Frigidaire's Cool Hour,

Father Krolikowski is a member of the faculty at West Baden College, West Baden Springs, Indiana.

while 73,464,323 people sat glued to their sets, at sub-liminal and sub-conscience levels, the phrase "Go To Mass this Sunday" flashed on their screens.

This was but the start. People all over the nation found themselves humming "Let your life shine. With life divine." It was a catchy tune. In four weeks it was number three on the Hit Parade and still climbing.

People all over the nation found themselves leaping out of bed on Sunday morning as if they had heard a thunderbolt. Young and old found themselves hurrying to Mass.

Father John was filled with awe at his success. Weary unto death one Sunday evening after a long day of conferences with the TV people, he knelt beside his bed to thank God for his great success. "My God, thank you for showing me how to preach your Word. This way your people have become good men; they lead good lives . . ."

Even while he was speaking, he heard a voice, gentle as an insinuation, yet enraged as a bull's: "Good, you say? Good lives? By no means. They are senseless birds who sing those songs. They are unthinking and driven cattle who come to my

Church. Good men are free men. Come, you have a job to do. You have not even begun."

Father John that night cried himself to sleep. He must begin all over.

A Fresh Start

The next day Father John began all over. He knelt down and prayed: "My God, show me how to preach your Word. That way your people will become good men, lead good lives and live with you forever."

After much prayer a plan slowly formed in his mind. What he must do is proclaim, as simply and as thoroughly as he could, the truths of God. That way men would be persuaded to be good men, lead good lives, and thus live with God forever.

Father reviewed all his theology, re-read the Bible, drew up his plans in orderly outlines, and launched forth. There were series on the life of Christ, the mysteries of the Faith, and God's plan for salvation. There were sermons, lecture series, study clubs.

A few non-Catholics asked to be instructed and were baptized. Some few others returned to their religious practices. But all was not well. Father could not say that his people were all good people, living good lives. It was not clear that they would all live forever with God.

One night he knelt beside his bed to thank God for the success, little as it was, that he had

had and to ask for guidance. What was he doing wrong? What was he failing to do? Soon he realized that someone else was also asking questions.

"What is it you have your people interested in?"

"Learning God's truth," he answered simply.

"Then what?" asked the questioner.

"More, I guess," he answered. "You know we'll never exhaust it."

"That's true," came back the comment accompanied by a chuckle that seemed to well up out of a bottomless sea. "But when will they take my Word to their own hearts? When will they begin acting on it?"

Father heard the midnight bells chime, and he heard nothing more. He got into bed, but he found it hard to sleep. Again and again he recalled that last remark: "When will they begin acting on it?"

A New Plan

The next day Father John knelt down and prayed: "My God, show me how to preach your Word. That way your people will become good men, lead good lives, and live with you forever."

After much prayer a plan slowly formed in his mind. What he must do is proclaim the truths of God in such a way that each and every person listening came to realize they were to shape their personal lives accordingly. That way they would be persuaded

to be good men, lead good lives, and thus live with God forever.

Father's sermons took a practical turn. They were filled with examples from the lives of the saints who had heard the Word of God and shaped their lives accordingly. How happy the saints all were once they did this! How happy they made all whom they came in contact with! And this was God's plan for each and every man. "For you in the front pew there," he would say. "For you in the balcony. God wants your happiness. And this is what you must do."

One night Father knelt down to pray. There was much to thank God for. "My God, so many of my people are good people, leading good lives. So many of them come to confession every two weeks. So many have started to come to daily Communion." And Father knew, as he knelt in the darkness, that the Hidden God was pleased. But he knew that he must say what lay heavy on his heart.

"My God," he burst out, "at the same time I seem to be driving people away. 'These are hard sayings,' they tell me. 'Easy enough for saints, perhaps, but much too difficult for us. To a saint God is a friend. He seems to be a member of the family. But for us, He's a remote God, a demanding taskmaster, the government exacting a burdensome tax.' They

ask, 'Why try to do the impossible?'

"My God, have you asked the impossible of me, too?"

"Hold on, hold on," came the voice of Comfort. "Things are coming along a little better, aren't they?"

"Yes," Father John replied. "But what am I doing wrong? What am I failing to do?"

"Heaven is at the end of the impossible ladder," came the mysterious reply, "that can only be climbed step by step." It could hardly be called a reply at all.

In the darkness Father John climbed into bed and pulled up the blankets against the chill night air.

How To Build Saints?

The next day Father John knelt down and prayed: "My God, show me how to preach your Word. That way your people will become good men, lead good lives, and live with you forever."

After much prayer a plan slowly formed in his mind. What he must do is show his people they could become good men, could lead good lives, could ascend to eternal happiness with God forever. It might look like an impossible program. But the first step was possible, and taking that step would make the next one possible. Someday—it might take a long time—they would be saints and live in friendship with God forever.

Weeks passed and months.

The bishop gave Father a new assignment, and Father had to start again with new people. He grew stouter; his thinning hair turned steel grey. More than months passed; years came and went.

One night Father knelt down before the Blessed Sacrament to pray. There was much to thank God for. "My God, thank you for helping Joe over the hump. You know what I mean." The tabernacle lamp flickered up and down. "And thank you for helping Mrs. Mullins make the right decision about Joanne. It will be hard on the family purse strings, but Joanne should go to a Catholic college. And thank you for giving Mike the courage . . . and Mary the prudence . . ." It was a long and heart-felt litany.

Father John was grateful for the padded priedieu. This was just the beginning; it was going to be a long evening. He had been putting off talking about, even thinking about, what was troubling him.

For Father John knew all was not yet under control. Along with all his successes there were still so many failures. Like the shadows cast by the tabernacle lamp, were they the inevitable companions of success?

What was he doing wrong? What was he failing to do?

With a start he suddenly remembered he had forgotten to set out the tomato plants that morning. Then with a sense of relief he recalled saying to

himself that morning: "No sense in setting them out until you get the hose repaired. The plants will shrivel right up unless the ground is prepared and watered when it receives them."

As from behind closed doors, he heard someone remark: "You're a better farmer, John, than a preacher."

As he made the sign of the cross and genuflected, Father John thought this a strange remark to end the conversation. But it was late. Good farmer, was he!

Father John got little sleep that night. He had never been this puzzled before.

Preparing For The Word

Early the next morning, still half-asleep, Father John knelt down and prayed: "My God, show me how to preach your Word as successfully as I farm. That way your people will become well set-out men, lead healthy, vigorous lives, and come to perfect flower with you forever."

"This isn't going to be much of a day, God," he thought. "I'm mixed up already."

After much prayer a plan slowly flowered in his mind. What he must do is help his people prepare themselves to receive God's Word fruitfully. That way his people would become good men, lead good lives, and live with God forever.

If he had not known himself so well, Father John would

have been profoundly shocked by what he discovered. The obstacles men put up to the reception of God's Word! Their deep-rooted habits of laziness and inattention! The habits of sin that made some souls acid and others alkaline.

Over the years Father John learned how to capture their attention, how to prod them into trying his suggestions. In the pulpit and—even more—out of it, he helped them overcome their habits of sin. He challenged them to question the climate of opinion and set up their own weather-vanes for judging. He gently led them to take independent yet understanding and supple stands against the pressures the world exerted.

A 'Green Thumb'

Father John grew old, grateful for all the opportunities God had given him. God even told him, one evening, that he had a really green thumb. Father John knew this was high praise from one who himself liked to walk in a well-appointed garden in the cool of the evening.

And yet . . . and yet . . . One evening when the harvest moon was shining and the night could bring either a welcome dew or a killing frost, Father John knelt down to pray: "My God," he began, "you know how hard I find it to get through my day. I'm old. My legs are weak, and my voice barely carries to the last pew.

But this I do not mind. How many more weeks or months of life I have I do not know. But I don't mind you keeping that a secret. What I do wonder about is what I am doing wrong, what I am failing to do. Everything you have taught me I have put into practice as best I could. There has been much success in my life. My people are good people. They lead good lives. They will live with you forever.

"And yet . . . and yet . . . This is not completely true. Some of my finest lads and lasses no longer come to church. Some of my parishioners never come to the sacraments. Some of my dearest friends have died refusing to see me and to receive you. What have I done wrong? What have I failed to do?"

In the stillness of the room, softer than his own voice, heavier than the autumn mist, came the sound of a voice like a broken heart. And the words were an echo. "No, John. Not what you have done wrong, what you have failed to do. If anything, what have I done wrong? What have I failed to do? For it was I who made man, and that is the way I made him: free to accept, free to reject. You are doing all that I will allow any man to do. If you're going to blame anyone, you will now have to blame me.

"Come now, old friend. Go to bed. There is much work still to be done."

'Have Orders — Will Travel'

E. CHARLES PATTERSON

An exchange plan
for priests

“A SPANISH Priest, 30 years of age, a Doctor of Theology, of the Gregorian University of Rome, a parish Priest of Peru, wishes to exchange parishes with an American Priest for three or six months. Reply: Jaime Fernandez.—Puerto Chicama. — Trujillo. — Peru.” — *From America*, July 5, 1958.

“Mary Smith came in this morning to say good-bye to all of you,” said the pastor to his curates at the lunch table. “You know that she is leaving for Paris tomorrow. First she will tour France for a week or ten days. Then she will be teaching for a year in a school near Paris. She said that she would send a card and, of course, her parents will have her address.”

“I met her a few days ago,” said the senior assistant. “She told me about the exchange plan. There will be a teacher come from France to take her place in the High School for the year.”

“We have another parishioner going abroad on an exchange basis,” the pastor informed the group. “Dr. Jones is leaving our hospital to take a residency

for the study of surgery in Berlin; and there will be a German physician come here to take his place and to study in the University here.”

“I wonder why such arrangements couldn't be made for priests to work and study in foreign countries for a year or two,” spoke up the Junior Clergy member of the group. “Surely there must be the same advantages for priests in these exchanges that there are for those in the other professions. Guess I'll never get abroad except for one of those six-week dashes around Europe most pastors take once or twice in a lifetime. Why couldn't there be a plan, for instance . . .”

The first purposes of the plan that follows are not travel for its own sake and the broadening experience which comes from a good knowledge of another country, good as these undoubtedly are. The first purpose of exchange fellowships for students, teachers, and other professionals is the wider professional knowledge and experience which results therefrom. It should be the same for priests engaged in parish work. Language alone should recommend this plan. How few priests there are who can speak a sec-

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ond language fluently, excepting the sons of immigrants who grew up in a bilingual family. Every educated person in Europe and South America can converse, haltingly if not fluently, in two or more languages. Few priests of our country can so do, even after study in the seminary of a modern language and a zealous attempt to retain this smattering after ordination.

But this second language, which could be put to good use in the care of souls, is not the only factor in favor of limited foreign service for parish priests. Surely, we are not so provincial and conceited as to think that there is nothing to be learned about parochial duties and priestly work except in our own country. Journals and news releases from abroad report new ideas, movements, organizations which are revitalizing the liturgy, parish life, the Church itself in other parts of the world. As an extreme example, take China, where entry is now impossible. It would be worth much to learn at first hand, if this were possible, of the work that was done there by the Legion of Mary and of how much of this good work remains through the persecution.

Battling Communism

We may have the problem of Communism to cope with in this country but we are not living with it face to face as they are in all countries of Europe.

One of the most eloquent and inspired voices raised against this enemy of God and His Church in an Eastern diocese is that of an American born priest who studied and was ordained in this country but who was permitted to do two years' service in a Central European country before World War II.

This writer recently heard a group of priests discussing the pros and cons of the perennial debate on the American foreign aid program. Those who spoke with most assurance about the matter—on which side is not pertinent here—were those who had spent a few weeks in Europe, a few days in each of several countries. What convictions would have been voiced, perhaps convincing others, if one or several of the debaters had been able to relate observations gained from residence abroad, adding the relayed thoughts of leaders of the people and molders of public opinion in those countries. Instead of which, this debate was interspersed with, "Well, I've read," or "Such and such a journal or individual says." These priests were as well-informed as might be expected. They were still provincial in their thinking on this vital topic.

On the other end of these exchanges, it will not be difficult to sell our priests the idea that our fellow-priests from abroad might learn something from an extended stay in our country. Not priests on tour, rushing

from place to place, seeing much but absorbing little. But priests living in a rectory, working in a parish, at first visiting and later teaching in our schools, visiting in our homes and attending the sick in our hospitals, observing the work of our charitable institutions.

Our State Department sends abroad our plays, operas, concert artists. Why does not our Church send our priests to other countries, to the advantage of all parties concerned?

A Volunteer Program

The program proposed would be for volunteers only. It is by no means suggested that priests be drafted or sent under obedience to serve in alien lands. A first requirement of the volunteer would be at least five years of good (or better than average) priestly work at home; no matter whether in parish, school or special services. This minimum requirement might be raised to ten or more years, especially in those dioceses where the normal term of waiting for a pastoral appointment is nigh unto a quarter of a century. But, as with graduate studies after ordination, this plan will have little appeal to those approaching middle age or a pastoral appointment.

The priest who would volunteer for this foreign service would also select the country of his choice. Having passed the first episcopal green light, he then writes his letter of appli-

cation, with the Ordinary's placet, to one or many bishops of the country of his choice. The bishops abroad would thereupon ask for volunteers for a limited term of service in the United States. It will be requested that the one selected to come here be a priest with excellent record and recommendations and that he approximate to some degree the age and general qualifications of his American substitute. Letters having been exchanged between the Ordinaries, and all due preparations having been made, a date is set and on or before that day each priest presents himself to his interim superior and receives his assignment.

The Language Problem

At this point one may bring up the matter of the language difficulties in many cases. The answer is proper preparation for service abroad. The interval of waiting for all details to be satisfactorily arranged may be one or more years. This is sufficient time to pick up a first, rough knowledge of the language. Let us suppose that the American bishop decided that this opportunity will be open only to priests with ten years of good service. Applications could be made, however, after eight or nine years, in order to allow time for arrangements. This interval would be used by the applicant for intensive study of the language he will need. This study might be

made at a Berlitz-type school, with its conversational opportunities, but it will not be useless even if it must be done privately and from books.

The length of time for this foreign service is important. Anything less than one year should not be considered. A second year should also be promised to both parties, if both are satisfactory to all superiors concerned, and if both request this extension of leave.

A third year might be granted by mutual consent of both Ordinaries and in most extraordinary cases, but it is not imagined that this is likely to be requested. Neither the second or third year should be forced upon those unwilling. But it should be made mandatory that the first year of foreign service must be completed by both parties. Any time less than one year should not be considered, as being insufficient for the purposes of the plan.

Like A Foreign Missionary

Will the priest who is a stranger in a strange land be of any worth to bishop or pastor, to diocese, parish or school? All else being equal, it cannot be expected that he compare favorably or equally with the native son who knows the language, people, customs, geography, etc. But the obstacles and handicaps are not unsurmountable, especially for a man with

the education and training of a priest. The problems are in no way comparable to those which missionaries face before they begin to reap their meager first fruits.

Europe has shown its vitality in its readjustments after many great wars. It has more recently survived an invasion by countless G I Joes. Surely it will survive an invasion by a few hundred American priests. As regards the coming of the foreigner to our shores (the very term "foreigner" is uncharitable when applied to our brother-priests), many of our bishops have received refugee priests and found them to be good and faithful ministers of God and dispensers of the mysteries of Christ, after not too long an interval of study and preparation.

To conclude, surely priests in their role of spiritual leaders, pastors of souls and teachers, would benefit; and therefore the laity and the Universal Church should benefit from the plan proposed, whereby at least a few priests learn from first sources the conditions of life and work and worship, along with the language of a country, in some cases even a culture, different from their own. Our service chaplains returned from the wars with many accounts of the good work they performed, in short time and almost as an extra-curricular activity among the peoples of

many lands. Perhaps they could give recommendations in the matter to their bishops.

If the idea has any merit, the value would be bilateral and not unilateral. Priests from Europe and South America, surely some future bishops among them, would learn something of priestly value from one or two years of pastoral duty in our country. But just as sure is it that our own young priests, future bishops perhaps among them too, would benefit from some foreign service in Germany or Italy or France or Ireland or Belgium or the British Isles or South America. This list is not by any means complete. Poland, Slovakia, Hungary, Croatia and others are out of the question at this time.

But other countries will be heard from and applications for an exchange partner will be received when the plan is widely adopted and the results published.

"So, you see," says the Junior Clergy curate to his seniors, "I am not discontented and wanting to get out of the country in order to get out of this parish or diocese. But if this plan were in operation in our diocese, instead of inquiring for a vacation pal I would be going around among my friends seeking a companion for a year or two in Europe. Instead of 'Anybody for golf?' I'll be saying, 'Anybody for a year or two of work in Europe or South America?' I think I'll write to the bishop about it today."



Priests as Legal Marriage Officials

The right of Catholic priests to officiate legally at marriages is expected to be discussed in parliament in the near future. Under present laws, the Church of England and all recognized "non-conformist" clergy in this country (England) may officiate legally at a marriage ceremony, though Catholic priests may not do so. A civil registrar must attend a ceremony before a Catholic priest and fill in the legal records at the church.

—The Family Digest.

How to Win More Converts

'Go and teach . . .'

RT. REV. LEROY V. COONEY

SEEKING conversions to the Church is one of the chief reasons for the existence of the Church. Christ gave the command to "Go and teach all nations." Obviously, His teachings were to be made known, in order that men might embrace them and join the Church which He founded. To neglect this part of the ministry, therefore, would be to neglect one of the most important duties of our priesthood.

The chief reason for writing this article is to point out some of the many ways to bring converts into the Church (and lapsed Catholics back to the Church).

First, I would list prayer. Our Divine Lord said: "Without Me you can do nothing." Surely we must realize that if we are going to accomplish anything, prayer on our part is a prime requisite. If every priest made a daily memento at Mass for converts (and for grace for lapsed Catholics to repent and return to the Church), what an abundance of prayer would be rising to God begging grace for those who are outside the true fold, and for those who have fallen

by the wayside? To repeat: of ourselves, we can do nothing, and hence we say the prayer: "Direct, we beseech Thee, O Lord, our actions by Thy holy inspirations, and carry them on by Thy gracious assistance; that every prayer and *work* of ours may begin always with Thee and through Thee be happily ended."

In addition to prayer, I would suggest the following techniques in fostering conversions to the Church (they are not listed necessarily in the order of their importance).

One of the most effective means to promote our work is the annual census in each parish. By a census, I mean a door-to-door visitation — not merely a call at homes where we know there are Catholics. By such a visitation it frequently happens that fallen-aways who may be unknown to their neighbors, are discovered. In this way also an opportunity is given to meet non-Catholics who may never have spoken to a priest, and likewise an opportunity to invite them to an instruction class. On such occasions also, if they are favorably disposed, we might offer them a leaflet (or promise to send them a book, should they be willing to accept it) on Catholic teachings.

A Boston pastor, Monsignor Cooney has had 348 converts in the last six years. At the present time he has 40 under instruction.

A real census involves much hard work, added to the regular weekly work of a priest in a parish. Nevertheless, it is one of the most fruitful works of the priesthood, if properly done. However, it should be emphasized that if that work is not to be wasted, at least in great part, there must be a follow-up visit to the homes of those who were favorably disposed towards the Church, who belong to no church, and who in spite of a promise to call at the rectory failed to do so for one reason or another. It must not be forgotten that many non-Catholics have never spoken to a priest. Once they learn to know us better, they will "open up" and talk over their religious problems, revealing perhaps the things which have been stumbling blocks to them in the Catholic Faith.

Missions for non-Catholics constitute another fruitful means of gaining converts. These missions can be conducted by the priests of the parish, or others may be invited to give them. The priests in our parish have conducted "Dialogue Missions" for non-Catholics by ourselves, and they have been very enjoyable experiences for all. Catholics can be induced to invite their non-Catholic friends to such gatherings; non-Catholics, reading about such a mission, especially if they live in a neighboring town, will often come. At these missions, an invitation can be

extended to the non-Catholics present, who might wish to learn more about the Catholic Church, to join an Inquiry Class — "with no obligation to become Catholics."

The Inquiry Class

If we are to have large numbers of converts in any parish, obviously such a thing as the Inquiry Class or Inquiry Forum is indispensable. Although there are exceptions, most non-Catholics prefer this method of instruction. Here they profit by the questions of others; they make acquaintance with people like themselves; and given the informality of such classes, they really feel at home. As for the priest, the Inquiry Class enables him to instruct many more than he ever could by individual instruction.

To achieve the maximum success from these classes, we should enlist the aid of the laity. Our parishioners know many non-Catholics; they should be encouraged to be Apostles of the Faith. Especially useful in this regard are societies like the Legion of Mary, whose members, because of their home visits in the parish, know of many prospective converts. The Guild of St. Paul, a society for converts, also can be of tremendous help. Precisely because they are converts themselves, they are in a position to interest many of those outside the Church. Nor is there any reason why the Holy Name

Society and Our Blessed Mother's Sodality cannot assist in convert work.

Advertising is another means of promoting an interest in the faith. Such may be done in newspapers, busses, pamphlet racks in railroad stations. Moreover, permission may be obtained from doctors, owners of barber shops, beauty parlors, etc. to leave a Catholic paper on their premises. In our own experience, we have had many converts whose first interest in the Church was enkindled by articles in the daily newspaper which treated of Catholic teachings — articles that were strictly informative and not controversial. Many other non-Catholics who have written to us, have done so because they have read such articles. In some cases a long time may elapse before the full fruit blossoms, but we know from the letters and telephone calls which have been received what a surprisingly large number of non-Catholics must be reading such articles. So, with the seed now planted, on some day in the future other priests may see the full fruits. At any rate, people are learning what the Church really is, and what its teachings really are. They are being disabused of the false notions with which they grew up.

A Printed Sticker

Regarding Catholic newspapers which are left in doctors' offices, barber shops, beauty

parlors (always with permission), it might help those who read such to know of some place where they would be welcome to learn more about the Church. Hence, we would suggest a little printed sticker to be inserted some where in the paper, with information similar to this: "If you would like to know more about the Catholic Church and its teachings, telephone or write us." Then list your address and phone number.

Again regarding Catholic papers, I think that it is a good policy for the parish to subscribe to such for those who seemingly have been interested in our religion, in order that they may learn more about the Faith without committing themselves to join the Church. Here is another method of "sowing the seed."

We priests meet non-Catholics frequently. Perhaps we are too reticent about asking them: "Did you ever think of becoming a Catholic?" The most prominent convert whom I ever instructed, I asked just that question. His answer astounded me. "Father, I am married to a Catholic. I have been intimately associated with priests for over twenty-five years. But you are the first one who ever asked me that question. My answer is definitely yes." Today this man is a very devout and militant Catholic.

I wonder if we priests are not too reticent about speaking of

religion to non-Catholics. Surely we cannot expect them to take the initiative. But when we find them well disposed and friendly, we have a grand opportunity to introduce the subject of religion, an opportunity that we should not miss. We might ask them: "To what church do you belong? How is it that you belong to that particular church? Have you studied the history of your church? Do you go to church every Sunday? Are you acquainted with the Catholic Church?"

Such questions might be followed up by saying: "There is no obligation to become a Catholic; but if you would like to know something about the teachings of the Catholic Church, my time is your time; I will be pleased to explain Catholicism to you." Many persons who never dreamed of becoming Catholics will accept an invitation; and we priests, in turn, are only acting as we should, being Apostles of the Faith.

In Hospitals

One final point — although there are others which might be mentioned — concerns our visits to hospitals. We have had many converts resulting from the kindness of priests to non-Catholics in a hospital. The

priests may have been called to attend some seriously ill Catholic, but in the same room or ward there were people who were not Catholics. Just a short visit to these latter may be the planting of the "seed" for future conversion. Ministers do not visit their sick as priests do. Nor have they one who is "on duty" all hours of the day and night. This factor impresses non-Catholics, who see the priest at the hospital at any and every hour. Yes, hospital work is a grand chance of "planting the seed."

Convert work, I submit, is one of the most attractive works of our priesthood. It is, as we said in the beginning, one of the chief reasons for the existence of the Church. "Go and teach," is the command of our Divine Lord. We cannot wait for people to come to us; we are "fishermen" who must go and "fish" for those outside the fold. We know that we have something to offer which no other church has — certainty in religion. Let us awake to our responsibility and opportunity, and enjoy one of the greatest joys of our priesthood — bringing others into the fold for which Christ prayed: "That there may be one fold and one shepherd."



Moral Re-Armament

JACOB C. SHINAR, J.C.L.

Lunn's enigma

SIR Arnold Lunn has not lost any of his polished touch as he continues to be the old fox with the English language in his book *Enigma* which he wrote as a study of the Moral Re-Armament movement, commonly referred to as the MRA.* The dynamism of this movement has already exerted no small effect on people as it spreads from its center in Caux, Switzerland, to Michigan, U.S.A.

The most impetus given to this movement, originally known as "The Oxford Group," came from an American Lutheran minister, Frank Nathan Daniel Buchman, who seems to have the first and final word regarding all aspects of the MRA.

Lunn admits that he himself was mistaken about the movement when on first contact he condemned it, only to find out later, he says, that it was not what he thought it was. So he wrote *Enigma* to show how he was misled and to shed a true light on the entire movement. In fact he takes up this chore in a manner of making restitution for past attacks. In doing this he gives back more than justice or charity demands.

From the start the reader

has doubts about the intent of the author. It is obvious from the beginning that this movement does not have ecclesiastical approval. So there is doubt about Lunn's position. There are times when one believes him to be a publicity agent for the MRA; there are other times when one believes he has gone off his rocker, to borrow a countryman's expression, and that his conversion to the Catholic Church has not completely grafted.

For 156 pages this see-sawing goes on, until finally he makes his stand clear when he states that in these matters the authority of the Catholic Church cannot be questioned. "If the Church militant," he says, "be not a mere figure of speech there must be authority and there must be discipline."

This comes as a reassuring thought. He has neither joined the movement nor participated in it. He justifies his study of it by stating that "Catholics should be well informed about important religious movements." In this study, however, Lunn's over-anxiety to make amends makes him a prejudiced witness and not as objectively informative as he might have been.

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* Longmans, Green & Co., London, 1957, pp. 210, \$2.25.

Any attempt to analyze a religious movement brings with it a host of "enigmas" and irreconcilable loose ends. Tenets of new movements are never conspicuous for their cohesion or profundity. So his choice of title was fitting. Besides the first enigma of Lunn's own peculiar reason for writing about the MRA, there are several perplexing riddles that continue to confound the entire movement.

A Puzzle

The first puzzle appears when Lunn learns that the MRA has brought back to the Church many scores of lapsed Catholics, that there is no record of any Catholic having apostatized after making the MRA "exercises." This movement apparently could accomplish some good, he feels. The intent of the movement, he is told, is to serve as a "gateway" to the Church. However, he does not give any explanation of the next statement, that if this be true, why Dr. Buchman or his immediate staff have not come under the jurisdiction of the Catholic Church, why the movement does not enjoy proper ecclesiastical approval.

This is puzzling. It is further complicated when they maintain that if they became Catholics their usefulness to those outside the Church would cease; as they are they are better equipped to lead others into the Church.

Any attempt to reconcile that kind of thinking with Catholic Truth can lead the adventurer into another endless cavern. Thus the movements creates one enigma after another.

While reading Lunn's step-by-step attempts at analyzing the enigmas that he encountered at every turn, one gets the notion that Lunn himself was hoping against hope that around the next corner an old *deus ex machina* would emerge that would unravel the knots as they got tighter and more and more involved. Nothing like this showed up for him. The puzzles continued to multiply and to nonplus.

The MRA's avowed program to right the present spiritual disorder and the moral breakdown of mankind is a noble venture. We cannot quarrel with that phase of the movement. But when the movement tries to achieve the goal without the complete and total acceptance of the finished deposit of Faith as entrusted to the Catholic Church, then it can only fizzle out in time as have similar movements in history. More lastingly and more profoundly could they help mankind if they applied their zeal and their methods to the spread of the True Faith within the jurisdiction, appointed by God to disseminate it.

An Ideology Or A Sect

Movements which operate outside the pattern of divin

revelation can be well-wrought indeed but also fallacious. The protagonists of the movement dislike being classified as an ideology or a religious sect, but they give evidence of activities that identify them as one or the other.

Further mystifying elements appear on the MRA horizon. A first glance at the program reveals nothing harmful. There is mention and due credit given to God and His Providence. There is a devout use of "God's inspiration," of Christ, of the Cross, the Redemption, and of the Church. Only a second longer look gives reason for caution. These terms when used by the MRA do not mean the same thing that the Church means. In fact the arbitrary use of such terms is a bold reminder of similar arbitrary meanings attached to the same terms by established Protestant sects. It is not always certain when the terminology is being used in a supernatural sense or in a merely logical sense.

One thing is sure, there is retained a certain flexibility with the meaning of words that helps keep the movement on good terms with any and every other movement in the world, even those that contradict one another. Thus it is possible for them to state that this movement is eminently Christian but it can be adopted and followed by Moslems and Jews without hesitation.

There is repeated evidence of some kind of naturalism throughout the movement, which if true would type this movement as just another cultural phenomena, known as protestantism.

The Four Absolutes

The insistence on the four "absolutes" of honesty, disinterestedness, purity and love is praiseworthy, but it is not praiseworthy to fail to base them unequivocally in the perfect Absolute, God. There are times when the "absolutes" appear to be mere social virtues. Bringing these down to the level of "natural honesty" cannot be acceptable in a supernatural religious society.

The thinking in the movement could be said to be drawn not in a perfect circle with a central point as a determining locus, but in an ellipse, with never-meeting foci. Consequently meaningful propositions are rendered paradoxical. And thus the flexibility of terms and the enigma of MRA is carried on.

The integrity of the Church's doctrine and her duty to keep it undefiled cannot be compromised, regardless of how praiseworthy the movement appears to be. The boast that the Holy Spirit has resurrected this as a new movement to meet specific needs of the day places it in direct opposition to the True Church. With that kind of proposition there can be a no middle-road compromise.

The most that can be learned from the MRA is the methods that they have learned to apply in their program. It is not a haphazard program, but one well planned and well tested. We can learn the methods without accepting the doctrines. How much more profitable to the world could this movement be if it had the deposit of the Church's doctrine to apply to daily living by their proven methods of presentation. The Holy Father expressed the need of zeal in action for the advancement of the Lay Apostolate. The MRA seems to have the marks of a zealous lay movement but without the basic apostolate.

Protestant Liberalism

Since the MRA is just another manifestation of protestant liberalism, even though it has kept much of Catholic terminology and practices, it must be identified as a movement that is protestant.

It may show outward signs of distinction but inwardly it is another movement outside the realm of the Catholic Church. Hence it can merit no more consideration than the

roots from which it springs. Catholics therefore are not to participate in it. As outsiders they may approve non-Catholics' joining it but then only with the intention that they might be moved to a profound treatment of God as Overseer of the world and its problems, and thus come to accept the Catholic Church.

But even though the MRA zealots want it to be construed as an instrument to bring others to the Church, this in itself is not reason for Catholics to participate. The basic tenets of the MRA are still rooted in a soil that does not have life from the Church. Until it comes into the fold it cannot be considered a fitting instrument for conversion. Without the approval or outside the sphere of influence of the Catholic Church the MRA has no authentic credentials, it has no guarantee of authenticity.

Doctrinal exactness and integrity are to a Catholic a strict and unmodifiable duty, particularly when he wishes to devote his work and his energies to such a serious undertaking as that of remaking the world.

Grave Question

It is said that a French ambassador in England, seriously ill, was asked by his Anglican friends: "Are you not afraid to die here and be buried among none but heretics?" The Frenchman's answer was neat: "Of course I'm not afraid. I shall leave orders that my grave is to be dug a few feet deeper than usual. Then I shall be among none but Catholics."—**Redemptorist Record.**

Preparing for the Parish Mission

RAYMOND R. SHEVLIN

A spiritual campaign

OUR parish has just completed the most successful two-week mission it has ever had. A lot of genuine apostolic labor went into it. There were a small army of workers, a huge quantity of prayer, natural resourcefulness, and a good bit of perserverance. When it was all mixed together, we had a solidly successful spiritual rejuvenation of our parish. For the first time, we can honestly say our parish was thoroughly aware of the mission. Everyone in the neighborhood knew that something was going on that concerned not only Catholics but non-Catholics as well.

It all started one night when we were gathered together discussing the success of the recent building fund campaign for our new convent. "Hey, look! Why couldn't the same ideas used in that campaign, be used in a spiritual campaign in preparation for our forthcoming mission?" From that moment on, things began to happen.

From the rectory the idea was brought to the people. The first ones with whom it was discussed were the presidents of the parish societies. The idea

was presented to them and their reaction was heart-warming. They were told that the plan was to visit every family within the parish, not only Catholics but the non-Catholics as well. The visit would be made in a friendly, gentle manner and an invitation given to the family to make the mission. Who would make these visits? Our people.

The parish was divided into 118 sections, each section having from 50 to 72 families. This meant that we would need 236 workers (we gave them the title of "Spiritual Campaigners") for they would be working in pairs. To assure ourselves of this number, each parish society was given a quota—the Rosary Society 60, the Holy Name 50, etc. Each president was given the important responsibility of seeing to it that his organization had the required representation at the two instruction meetings which would be held in the two weeks preceding the mission.

But wait! Before we go into this any further, let's get the spiritual under way. The whole idea might freeze before it gets going, unless we begin to send in the vitalizing warmth of prayer. Children always recognize the serious-

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ness of a big project, especially when it concerns God. It was to them that we first went for prayers. They were asked to say a daily rosary and, if their family said the Family Rosary, to make the success of the mission their intention. General appeals were made for prayer. Every group that assembled in the church, the school, or the rectory was asked to pray for the Mission. When we had this aspect of the campaign taken care of, we turned to the publicity.

Posters were printed and hung in every public place in the neighborhood. These posters were a simple invitation to the mission. They were hung on telephone poles, in shop windows (some people pasted them in the window of their cars). Wherever people assembled or waited for a bus, there was a sign inviting them to the mission.

At the first instruction meeting of the spiritual campaigners, a card was given to each one to be filled out. After writing in their names and addresses, they were asked to indicate on the card in what general section of the parish they would prefer to work and would they like to be assigned to their own street. (Some wouldn't think of doing this work in their own neighborhood—others wouldn't think of doing this in any other neighborhood but their own.)

The instructions given to the workers were the simple instruction of good salesmanship. This was a job to be done and it was to be done in a business-like manner, conforming to the ordinary courtesies (no smoking). They were instructed to be pleasant and friendly. They were not to be frightened for they were "selling" some very precious items: God, religion, and Church. The approach was to be gentle but not timid. When the doorbell was answered, the worker was to say: "Hello, I am from Church. We are having a mission and we would like very much to have you come." The worker was then to present a circular and a leaflet. The circular indicated the dates of the mission, the names of the missionaries, the address of the church, etc. The leaflet was a simple explanation of "What is a Mission."

No Arguments

After presenting the leaflet and circular, the worker was instructed to avoid the "give-and-run approach." He was not to run abruptly away but to give the person a chance to say something. Perhaps a question about the mission or the Church would be asked. The worker was to answer in the best way possible. On the other hand, he was not to engage in any arguments or try to solve the problem of why there isn't enough room in the school for all the children or similar questions.

All questions were to be answered graciously and with an eye to the mission.

The Three Types

At this first meeting, we divided the "prospects" (that's a fund-raising term) into three categories. The first group included the docile and the inquisitive. There would be no problem with these. In fact, these would be a very comforting experience. The second were the indifferent who, perhaps through the interest and kindness of the worker, would be stimulated from their indifference. Finally, the antagonistic were in the third group. What more could these do or say than reject the literature.

As an aid to the memory of the worker, mimeographed sheets synthesizing the instructions were distributed

The final part of this first meeting was devoted to the prayer-aspect of the campaign. If they were to be "doers," then they had to be prayerful "doers." On this more than anything else, would depend the success of the campaign. They were to be the tools in God's efficient hand and without prayer they would weaken God's efficiency.

The second meeting was held on the Monday prior to the opening of the mission. All visitations were to be made during these last few days. Very little business was conducted at the meeting, other

than the distribution of kits (containing the assigned area of work and a supply of both the circulars and the leaflets) and a few last-minute questions. The major part of this meeting was spent before the Blessed Sacrament, asking God and His Blessed Mother to bless the campaign.

It was while this little band of men and women were praying that they seem to sense the seriousness of the project. Their attitude and their spirit were those of a crusader. Each one of them at this very time seemed to be filled with the genuine desire to do the job well. To see these determined Catholic people, bowed and united in prayer, was a blessing we had not anticipated.

During the next few days, the different pairs of workers could be seen making their rounds. How earnestly and seriously they went about their assigned task. Many of them, in preparation for their visitations, would go to Mass or meet at the church and together say the rosary for the success of their work. They had learned their instructions well.

'Mission Completed'

The mission is over now and all we can do is judge by a few fragmentary externals — the crowds each evening, the validation of a few marriages. God alone knows how many have returned to the sacraments and to Mass. He alone

knows how many non-Catholics were making the Mission — perhaps some might have received the first seeds of faith. But this we do know: each one of those workers has a greater appreciation of this faith. Many of them, for the first time, did something generous “to stir up the faith that was in them.” They may have been the instrument for helping others, but they helped themselves far more.

The ones who were the backbone of this entire pro-

ject were the humble and tireless members of the parish Legion of Mary. Truly they were the “hounds of God.” They sectioned off the parish, worked out every detail, anticipated every problem, and had a ready answer for it. They were the hard-core upon whom much of the work was placed. In typical Legion fashion, they did their work in a quiet, efficient manner and after all was done, they reassembled and said “What’s next?”



A Bishop's Remorse

The Archbishop of York, whose office it was to crown Elizabeth (the Metropolitan being dead), declined to do so, and Bishop Oglethorpe of Carlisle at length performed the ceremony in the most solemn manner. Elizabeth then took the usual oath of Christian princes prescribed by tradition and law to defend the Catholic faith and to guard the rights and immunities of the Church, hoping thus to secure unquestioned her possession of the throne; but throughout the function she displayed her contempt of the faith.

At the anointing she expressed her abhorrence in her own choice language, saying, “The oil is stinking.” At the Mass she forbade the Bishop to elevate the Host, and on his refusal to obey her command, her chaplain performed a mutilated rite.

Although the Bishop had crowned Elizabeth only in the hope of thus preventing an open schism, when he saw the ruin she brought on religion he never ceased to bewail his act. He defended the faith boldly in the Westminster Conference, and was fined in consequence by the Council. In spite of threats and promises, he refused to take the oath of Supremacy, and was deposed, and after months of physical suffering and heart-broken contrition, he died in prison in charge of Grindal, the Protestant Bishop of London, December 31, 1559.—**Bowden's Mementoes.**

The Liturgy and Rubrics

Questions and replies

WALTER J. SCHMITZ, S.S., S.T.D.

HAS permission been granted to sing the *Sanctus* and *Benedictus* together before the Consecration? Lately I have heard this done several times in churches around the area, and some of us are a bit curious about the practice.

September 3, 1958, an "Instruction of the Sacred Congregation of Rites on Sacred Music and the Sacred Liturgy According to the Encyclical Letters, *Musicae sacrae disciplina* and *Mediator Dei* of Pope Pius XII" states that "The *Sanctus* and *Benedictus*, if sung in Gregorian chant, should be sung without interruption; otherwise, the *Benedictus* should be placed after the Consecration.

"While the Consecration is taking place, all singing must cease, and, where the custom exists, also the playing of the organ and of any other musical instrument.

"After the Consecration a holy silence is recommended until the *Pater noster* unless the *Benedictus* is still to be sung."

REQUIEM MASS INTENTION

Is there any liberty in saying the orations in the *Missa quotidiana defunctorum* when the application of the stipend is not known? For example, may I say the oration *Pro defuncto Summo Pontifice* or *Pro defuncto sacerdote* and/or *Pro patre et*

matre, or must I say the three or one of the three prescribed prayers in the same Mass?

The general directive given is that when the precise intention of the donor is not specified, then the celebrant says the first or all three of the orations listed in the *Missa quotidiana*. It hardly seems appropriate for the celebrant to choose orations suited to his own intentions.

APPROACHING THE ALTAR

Our sacristy is situated in back of the main altar. We can approach the altar from either the gospel or the epistle side. Which is the correct way of approaching and leaving the altar?

The Sacred Congregation of Rites in its decision, No. 3029, has told us specifically to approach the altar from the sacristy by the gospel side and at the end of the Mass to return by the epistle side, when the sacristy is located behind the altar.

DIES IRAE

Please clear up for me just when and when not we must recite the *Dies irae* at the Requiem Mass.

The rule is quite simple now: "In Masses for the dead, the sequence *Dies irae* may be omitted, unless the concern is with the Mass on the day of death or burial with the corpse present,

or even when for some good reason the corpse is not present; or with the day of the Commemoration of All the Faithful Departed. On this day, however, the sequence is to be said only once, namely in the principal Mass or else in the first Mass."

The *Dies irae* need be said only in the Mass on the day of death or burial and on All Souls' day. In all other Masses it may be omitted, and therefore also on the third, seventh, or thirtieth day, and on the anniversary.

COMMEMORATION OF SS.

PETER AND PAUL

In a Missa cantata we are instructed to omit all commemorations except a few that are specifically listed. Does this mean on the feast of St. Paul (such as June 30th), when the ordo calls for a commemoration of St. Peter, we are to omit it?

Bugrini, in his commentary on the Simplification of the Rubrics, tells us that this commemoration is not omitted and justifies it with this remark: "An inseparable commemoration is always made immediately after that to which it is joined, as if they made a *quid unum*. For example, St. Peter and St. Paul on each other's feasts."

BENEDICTION AFTER MASS

Is there any regulation concerning Benediction of the Blessed Sacrament in connection with Mass? Some claim

Rome is not in favor of it. It has been done in this part of the country for years. We have no regulation from the Ordinary, but some have discontinued it.

Holy Mass is one liturgical ceremony and Benediction of the Blessed Sacrament is another ceremony. It has been the mind of the Church that these ceremonies should be separated, making the Mass "the" great liturgical act. Liturgists would permit Benediction after Mass by way of exception but not as a regular procedure. The synodal or diocesan directions should be consulted to find the mind of the Ordinary in this matter.

REPEATED BENEDICTION

Are we permitted to have Benediction of the Blessed Sacrament more than once a day?

The Sacred Congregation (No. 3438) states that the Bishop Ordinary may give permission to have Benediction several times in the same church on the same day.

PRIVATE EXPOSITION

Please describe exactly what ceremonies must be observed and what vestments the celebrant wears for exposition and Benediction with the ciborium.

The celebrant opens the tabernacle door and the veiled ciborium is brought forth. Except for the purpose of blessing the people, the ciborium may not be taken out of the tabernacle, nor may it be placed

on the tabernacle or the throne. A corporal is spread on the altar in front of the tabernacle, and the ciborium is placed on it momentarily while the celebrant fixes the ends of the humeral veil around before the blessing. The ciborium must be covered with the humeral veil during the blessing.

Six candles must be lighted. Private exposition cannot be held without the recitation of some prayer or a hymn being sung. In practice, the same hymns are usually sung as at ordinary Benediction. It is not required that the Blessed Sacrament be incensed, not even at the Blessing, but incensing is permitted.

For private exposition and reposition and for private Benediction (i.e., with the ciborium), it is sufficient that the priest wear surplice and stole, but he must put on the humeral veil for the actual Blessing.

When the priest gives the Blessing with the ciborium after Mass, he may retain all the vestments of the Mass except the maniple, but he must wear a humeral veil over the chasuble. He is never allowed to retain the vestments if the Mass he has just celebrated required black vestments.

ANNOUNCING MASSES

When prayers or Masses are publicized for the dead, are the terms Mr., Mrs., Miss applica-

ble, or just the Christian names?

Custom and tradition will determine the course to be followed in this matter. However, the general custom seems to be less formal, i.e., simply to announce the Christian name with the family name.

MARRIAGE CEREMONY

Is there any official procedure for the bride and groom at a Nuptial Mass? In this parish, they proceed to the kneeler and there they stay. They never leave it from the beginning to the end. In other parishes, there seems to be a constant bustle, up and down, to and from the predella—for the exchange of consent; for the nuptial blessing; for Holy Communion; for the final blessing. Uniformity here would be desirable, for each couple I marry have their own ideas and very often there is pouting: "Over at St. Praxedis they do it differently, etc . . ."

All that can be said is that if the celebrant follows the ritual that he is using and follows it in every detail no one can find fault. There is as much difference as there are rituals. However, we can hope that someday there will be *one and only one accepted and approved ritual* for use by the clergy in the United States. That is the only hope we have of uniformity in the administration of the Sacraments.

The Code of Canon Law

V. REV. PAUL R. COYLE, J.C.D.

Questions answered

I HAVE been given to understand that the law of clerical celibacy may be revised in order to supply the great need for vocations. Would you advise me what you know about this matter?

"The law of clerical celibacy cannot be permitted to be in any way brought into question, as the Holy See considers it the peculiar ornament of the Latin Church and one of the principal sources of its active vigor." (AAS 11-122; Benedict XV, Letter, 12 March, 1919.)

"The law of clerical celibacy being one of the chief ornaments of the Catholic clergy and a source of the highest virtues, must be retained inviolate in all its purity; and the Holy See will never abolish or mitigate it." (AAS 12-32; Benedict XV, Letter to Archbishop of Prague, 3 Jan., 1920.)

In the Consistorial Allocution of 16 Dec., 1920, His Holiness, Benedict XV, highly praised clerical celibacy in the Latin Church, and added this impressive declaration:

"We solemnly testify that the Holy See will never in any way mitigate, much less abolish, this most sacred and most salutary law." (AAS 12-585; Benedict XV; Allocution, 16 Dec., 1920.)

(Bouscaren, *Canon Law Digest*, Vol. 1, p. 120)

AUTHENTICITY OF RELICS

I have a relic of the True Cross but I have lost the document which proves its authenticity. What can I do to continue to have the relic for public veneration?

In Canon 1285, the Code makes provision for situations which arise when relics have lost their authenticating documents. All such relics are to be removed from public veneration, and are not to be exhibited again until the local Ordinary has made a new examination of them and has satisfied himself that they are genuine, just as their lost documents declared. The relics do not become false as soon as their "authentic" are lost, but nevertheless the Church demands that they be removed from public services until a new canonical approval and legal status be given them by the Ordinary. Here again, as in canon 1283, it is stated that the Vicar General may not act validly without a special mandate of the Ordinary. This implies that all authentication pertains primarily to the Ordinary.

How is he to proceed in the examination of such relics? "*Caute procedere debet Episcopus*" is the common advice of all authors. Lehmkühl says that he should not act unless he has

the advice and counsel of theologians and other prudent men, so as to reach a verdict in conformity with truth and piety. Craisson says the same, and so also does Cocchi.

All of them are only repeating what the Council of Trent said, i.e., ". . . New relics are not to be received unless with the knowledge and approbation of the Bishop, who, as soon as such relics are presented to him, will take counsel with theologians and other pious men and reach a decision in conformity with truth and piety . . ."

Benedict XIV was more explicit and to the point when he stated that it was not necessary to have physical or metaphysical certitude in regard to the relics, since moral certitude sufficed—both for judgments made by individual Bishops and by the Congregation of Rites. Mothon has the same indications as the others, but after counselling "*une grande prudence*" he adds that Ordinaries in all such cases may demand an oath from those who testify in favor of the authenticity. The sworn testimony of one reputable person would seem to produce moral certainty in ordinary cases.

Other Proofs

These are all good safeguards against the introduction of new relics into Church veneration. Whenever there are other historical, scientific or critical means of checking

and verifying the relics, these also should be used. All documents, lists, charts, monuments of whatsoever kind, capable of throwing light on the authenticity of the relics should be examined. Not only the documents should be scanned, but the relics themselves should be closely inspected. Ocular inspection is frequently the best way to acquire truth in this difficult matter. Thus Cardinal Paleotus summoned skilled anatomists to examine the remains of Sts. Vitalis and Agricola, and to testify whether all the characteristic marks of genuine relics were present. They tested the size of the remains, the odor, the color, the shape and all the other notes of distinction.

If the Bishop has used all possible diligence and still is unable to demonstrate that relics are authentic, he is not to allow public exposition of them. If true and authentic relics are mingled with doubtful or uncertain relics, so that the true cannot be distinguished from the uncertain, the Bishop ought to suppress devotion to all of them. Some theologians said that the true relics would sanctify the uncertain, just as unconsecrated oil is made sacred if mixed with consecrated oil. Relics, however, are not connected one with the other, and hence it would be better for the Bishop to remove all from public veneration than to run the danger of approving a falsity.

When a relic has in its favor not only antiquity but also official seals, signatures of officials and testimony, it will be certain. Ancient parchment documents for authenticity which have faded so much that the letters can not be deciphered may be accepted as genuine, provided that there is some way of knowing that they were formerly real letters of verification. A priest who had copied one such document before it faded completely had drawn up a document acceptable to prove the authenticity of the relics.

The authenticating officials ought to examine the relics themselves and their closed

containers with the wax-impressed seal that is found in all genuine relic-caskets of recent date. They should trace back the history of the relic to a time beyond the memory of men now alive, and try to ascertain whether there was ever any period in its history when its authenticity was denied by serious and trustworthy persons. If, after full investigation in this manner, all the characteristic marks of the relics bear testimony to the extreme likelihood and the moral certainty of its authenticity, new approval for it ought to be granted.

(Dooley, "Church Law on Sacred Relics," p. 82)



Wolves In Sheep's Clothing

George Errington, Gentleman, William Knight and William Gibson were in prison at York Castle for recusancy. Confined there also for some misdemeanor was a Protestant minister, who, to reinstate himself in the favor of his superiors, took the following treacherous course:

He professed to the Catholic prisoners his repentance for his previous life, and his desire of embracing the Catholic faith. They believed him sincere and directed him when he was set free to Mr. Abbott, a zealous convert, who tried to get a priest to reconcile him, and took him to Squire Stapelton's house for this purpose, but in vain.

The minister now having evidence enough to bring them within the law, accused them to the magistrate, and thus displayed his zeal for the Protestant religion. They were all arraigned for high treason in persuading the minister to be reconciled to the Church of Rome.

At the bar they confessed "that they had, according to their capacity, explained to the traitor the Catholic faith, but had used no other persuasion." Upon this they were found guilty, and suffered with joy, November 29, 1596, in the reign of "Our Glorious Oriana," Good Queen Bess. They were hanged, drawn, and quartered at York.—**Bowden's Mementoes.**

BOOK REVIEWS

The Gospel of St. Luke

by Joseph Dillesberger

Newman, Westminster, Md., 1958,
pp. 558, \$5.75

THIS commentary on the Gospel according to St. Luke was first published in German on the eve of World War II, i.e., in 1939. Although it brought down upon itself Nazi condemnation, the plates survived the war and were used, without modification or correction, for a reprinting in 1947. It makes its appearance in English now only in 1958.

The author has been professor of New Testament studies at the University of Salzburg for many years, and has written extensively on his subject. He is particularly interested in the Gospels and their interpretation. It is not surprising that this, perhaps his greatest effort, be devoted to that Gospel which has so much of literary beauty and human charm, and which is, in a sense, central to the whole Gospel tradition. One does not have to read far into the commentary to realize that the author's heart, as well as his scholarship, has been put into the work.

The method pursued by Dr. Dillesberger offers first a logical section of the Gospel which is then followed by his commentary. This makes for easier reading, and hence for better comprehension. It is evident that he has neglected nothing in the way of scholarly analysis, and yet he manages to avoid that heaviness which mere scholarship implies for all except the scholar. Although writing be-

fore the *Divino afflante Spiritu* he fairly lives up to what the encyclical requires of an ideal commentary: the presentation of the divine message itself, as understood and illustrated down through the years in the Church. The author does not fail to keep in view the other Synoptic Gospels, and this enables him to range beyond the data provided by Luke to more comprehensive appreciation of the Gospel message. This not only deepens our appreciation of the revealed message of the New Testament, but also gives us a better evaluation of Luke's contribution, his method, his objective.

The translation was probably done in Ireland. It is excellent, but insists on giving the Rheims-Challoner version. This is a drawback. The German edition of Dr. Dillesberger's book in 1947 was merely a reprint, which can be understood in view of the conditions prevailing in Germany and Austria after the war. There was however, nothing to prevent the translator from making the minor corrections that were required; and nothing deterring him from giving some indication of the progress made in these past ten or more years in Gospel criticism. This is a further shortcoming of the book, but one that possibly can be overcome if there should be a new edition in the near future.

From these it must not be concluded that the commentary suffers too greatly. The author does not give us everything, but he gives us enough to make his work outstanding, and certainly enough

to make it well worth while to have read. For the priest it will prove an invaluable aid to meditation and preaching, in addition to enlarging his biblical knowledge in general and his comprehension of this most beautiful book in particular. — W.L.N.

The Gift Of God

by Monsignor

John T. McMahon, M.A., Ph.D.

Newman Press, Westminster, Md.,
pp. 175, 1958, \$3.25

IN the concluding chapter of this new little book on the Holy Ghost, the author confesses that "these pages are not scholarly, they give nothing new, but they are feeble expression of gratitude to the Holy Spirit from a priest nearing the sunset, and from a priest who now regrets bitterly that he had not cultivated a warmer devotion to the Holy Spirit."

This evident compilation from conferences and sermons delivered to priests in Australia during a long priesthood should not discourage the lay-reader. The style is so simple, clear and devoid of American "propaganda" adjectives and superlatives that it may well become a favorite and even companion volume with Father Hoeger's popular *Holy Ghost Prayer Book*.

The first paragraph of the Introduction not only sets the keynote of the book but contains a sentence which bears repetition from the pulpit: "One might, if the irreverence be allowed, almost think of the Holy Spirit as the habitual short-cut into the heart of religion."

The slogan-like sound of "short-cut" in this case contains the attractiveness not only of modern colloquial informality but most aptly describes the true path of progress toward personal perfection. The twentieth-century mind understands the terminology and feels an instinctive identification with it. The ancient systems of laborious step-by-step acquisition of virtues and suppression of vices do not "reach" the modern mind. The labor-saving "short-cut" of the Gifts of the Holy Ghost does.

The Holy Ghost, with the seven permanent dispositions He gives the soul at Baptism, can truly provide this "short-cut" because it is He who will strengthen and He who will conquer. Every Christian soul can cooperate fully and actively by a simple and sincere willingness. He must learn the difference between acting under his own impotence and acting under the power of the Holy Ghost. Of ourselves we can do nothing with the Holy Ghost, there is no limit to the heights we can scale.

Briefly, the author re-states the traditional doctrine of sanctification in the Church as a matter of cooperation with the Holy Ghost and shows it to be more a matter of Mary-like "Be it done to me according to thy Word" than perpetual heaving of natural shoulders under the weight of supernatural load. It is another phrasing Thomas Aquinas' reply to the question of what one must do to become holy: Will it."

To repeat the author's own opening words: "The special need of our day is that we learn to know the Holy Spirit better, love Him more, and go to Him more frequently." Our pulpits should ring often with His name and our

press print it with loving affection, for it is the Holy Ghost who gives each soul the Seven Gifts to enlighten the mind and strengthen the will" and "they urge spiritual activity. They are even powers, seven springs of action whereby the cardinal virtues of faith, hope and charity are exercised and developed. With the indwelling of the Holy Spirit and His seven gifts the soul is urged onwards to its destiny, which is sanctification."

The book is nicely divided into an exposition of the role of the Holy Ghost in our spiritual lives called "The Mission of the Holy Spirit" and an equal Part II on the "Devotion to the Holy Spirit" is found in the Mass of the Holy Ghost, the Holy Ghost Novena, Chaplet, and special prayers to the Holy Ghost.—Joseph A. Laurits, C.S.Sp., Ph.D., Duquesne University, Pittsburgh, Pa.

Priests' Problems

by Canon E. J. Mahoney, D.D.
Rev. L. L. McReavy,
J. C.D., M.A., Ed.

Benzigers, New York, 1958
pp. 468, \$6.00

HERE we have answers, 335 to be precise, to an interesting and instructive variety of questions on points of moral, canonical, liturgical, and rubrical interest. The questions were sent in by the clergy and were answered in *The Clergy Review*, in which they were a most popular and valuable feature.

Two similar volumes were published before—one on the sacraments, in 1956, and the other on the precepts, in 1948. Both vol-

umes were a mine of information on matters concerning the subjects mentioned. Some of the replies are naturally out of date now, e.g., concerning the Eucharistic fast. But in this additional volume, most of the answers of which were given by the author between the year 1948 and his death in 1954, we find them as up-to-date as possible, considering the time of their composition.

The table of contents gives: General Principles of Canon Law; Clerics and Pastors; Religious; Associations and Confraternities; Baptism and Preaching; Confirmation; The Mass (Rubrics and Liturgy); The Mass (Canon Law); Holy Communion; Penance Indulgences; Extreme Unction and Last Blessing; Holy Orders; Marriage — the Different Kinds; Marriage Preliminaries; Marriage in Urgent Cases; Marriage, Impediments; Marriage — Form, Dissolution and Convalidation; Use of Marriage; Churches, Altars, Sacred Furnishings; Funerals; Sundays, Feasts and Fasts; Divine Worship; Joint Worship or Action With Non-Catholics; Ecclesiastical Censorship; Judicial Processes; Crimes and Penalties; Sundry Moral Questions.

It is an intriguing array of questions and answers. Indeed, one finds it hard to take up the book and then put it down again, so eager does one get to imbibe more and more information, to refresh one's knowledge, or to get solutions from a new angle. Genuinely humble in his estimate of his own authority, Canon Mahoney was indefatigable in seeking and verifying the opinions of others, patient in checking them against sources and the facts, and

prudent in drawing his conclusions. The book has a canon index and a subject index. It is a well bound, well printed, handy volume. Every priest will find it a real treasure for ready reference, though, of course, not all possible questions are answered, far from it, and as we all have experienced we frequently have the hardest time finding anywhere the answers to the questions we cannot answer ourselves.

It is a pleasure thus to make readers of *THE PRIEST* acquainted with this new book. Ordering it and reading it will be a partial fulfilment of Canon Law (c. 129), which wisely prescribes: "Clerics must not suspend their studies, especially those of a sacred nature, after having received the priesthood." It will be living up to the words of Pius XII in *Menti nostrae*: "Whoever sets before himself his own sanctification and that of other people must be equipped with solid learning that comprises not only theology but also the results of modern science and discovery so that, like a good father, he may draw from his storeroom things new and old and make his ministry always more appreciated and fruitful." — W. Herbst, S.D.S., Menominee, Mich.

The Infant of Prague

by Ludvik Nemec

Benzigers, New York, 1958,
xvi and 304 pp., illustrated, \$5.95

AT last—a definitive history of the Infant of Prague! In his new book *The Infant of Prague* Father Nemec gives a complete history of the beginning and spread of this devotion.

This book is a rare exception in the field of books on devotions in that it tells only the historically proven events concerning the Infant. Father Nemec does not clutter up his work with pious fables and legends. He does tell, however, one legend, but only to describe the finding of the statue of the *Infant of Prague*. He is forced to do this because there is nothing in history on the finding of the statue.

The history of the public devotion to the Infant King dates back to 1628 when Polyxena Perstýň gave the statue to the Carmelites, Fathers in Prague. The devotion to the Little King had a slow start but with the unceasing efforts of Father Cyril, a Carmelite Father especially dedicated to the Infant, it obtained a foothold in the mind of the people of Prague. The devotion increased with the many favors granted to the people of Prague, especially when devotion to the Infant protected the city from destruction and ravage during the Thirty Years War and later during the War of Austrian Succession. The statue holds an honored place in the Church of Our Lady of Victories in Prague and is deeply venerated today even though Prague is shut behind the Iron Curtain.

Perhaps Part III of the book could have been omitted. It is a list of most of the places in the world where devotion to the Infant of Prague flourishes. But even though it is not necessary to the history of the devotion it is a very convincing proof of the worldwide spread of the reign of the Little King.

Father Nemec's purpose, "to clarify historically and to inspire devotionally," has been achieved.

While *The Infant of Prague* is primarily a history, yet it is history presented in such a way as to be both interesting and inspiring.

Father Nemec is to be commended for filling the need for a definite history of such a popular devotion as that to the Infant of Prague.—Don B. Ginder, The Josephinum, Worthington, Ohio.

Religious Men and Women in Church Law

by **Joseph Creusen, S.J.** and
Adam C. Ellis, S.J.

Bruce, Milwaukee, 1958, pp. 380, \$6.50

THE sixth English edition of *Religious Men and Women in Church Law* has been published recently. This book, formerly entitled *Religious Men and Women in the Code*, has an established reputation as a complete and modern exposition of the legislation of the Catholic Church concerning religious.

The author of this work, written originally in French, is Father Joseph Creusen, S.J., an associate of the late Vermeersch. Father Creusen is professor of canon law at the Gregorian University in Rome and is a consultor both to the Holy Office and the Sacred Congregation of Religious. The work has been revised and edited for the present edition by Father Adam C. Ellis, S.J., well known in the United States for his contributions to canon law studies.

This book is a commentary on the canons of the Code of Canon Law which deal with religious. There is a practical commentary on every canon governing religious life. In the divisions and chap-

ters of the book the order of the canons is followed. Reference is made throughout to the official pronouncements of the Holy See on matters concerning religious. Several of the most important instructions issued by the Holy See for religious will be found in seven appendices. Those who have reason to use *Religious Men and Women* will find that it is a concise, clear, and thorough treatment of the Church law concerning religious.

A good deal of new material has been incorporated in the present edition. Of special interest to us in the United States may be mentioned:

(a) The Apostolic Constitution *Sedis Sapientiae*, which deals with the education and spiritual direction of religious clerics and priests;

(b) The instructions on papal cloister for nuns issued by the Sacred Congregation of Religious;

(c) The letter of the Sacred Congregation of Religious regarding the use of radio and television by religious.

It goes without saying that this valuable book should be available to all religious superiors, and in fact to all priests, diocesan or religious, who are associated in the care of religious. — Patrick W. Rice, J.C.D., Pittsburgh.

Holiness of the Priesthood

by **Josef Staudinger, S.J.**
tr. by **John J. Coyne, S.J.**

Newman, Westminster, Md., 1957,
pp. 546, \$5.75

THE author of this work is a professor in an Austrian seminary.

Of his several books on religious and ascetical subjects, this is the first to be published in English. The fifty-six chapters parallel the *Spiritual Exercises* of St. Ignatius, and are subdivided by the competent translator into the three ways — purgative, illuminative, and unitive.

The meditations are richly threaded with choice Scriptural quotations, unhackneyed excerpts from the Fathers, and apt citations from various spiritual writers, theologians, councils, decrees, etc. A good number of the chapters are direct studies of Gospel scenes from the priest's point of view.

While not the sort of work you quote at length, this book is justly entitled to that overworked adjective "solid," and will not likely disappoint the attentive reader.

One slight criticism. At one point the author pleads, "Do not grudge your flock the sacred silence which surrounds Calvary! Do not awaken nor disturb this holiest love till it has been fully satisfied" (p. 389). If this sentiment implies a sanctification of the status quo, a consecration of the historical accident of non-participation, then the recent decree concerning the dialog Mass marks the author's exhortation as an obsolete personal prejudice. — J. J. Gallagher, Baltimore.

Corrente Calamo

Continued from page 98

you would be pleased to know that I have sent the \$5,600 to the Red Cross."

A reader has recalled that Robert Ripley once reported the following: Since 1918 Stalin and the Communists "Liquidated" by murder or exile 255,078 members of the clergy and destroyed 88,874 religious edifices.

Included were 152,471 priests and monks and 52,032 nuns of the Russian Church;

26,000 rabbis and teachers of the Jewish faith;

16,914 Mohammedan mullahs;

5,106 priests and monks of the Roman Catholic Church;

2,025 Armenian priests and 530 Lutheran pastors.

Also, Stalin and the Communists confiscated 18,900,000 acres of church property and stole 4 billion dollars worth of church funds in cash!

* * *

National Review's circulation has jumped over 40% in the last five months and now stands at about 28,000. It has passed The Nation and is rapidly approaching the claimed circulation of the New Republic. There is every reason to expect that it will go still higher in the near future.

* * *

At least two of the Pennsylvania Bishops were outraged at the stand of Commonweal on the hassle over contraceptives in New York last year. Siding against Catholic opinion as expressed by the Chancery, Commonweal argued that the taxpayer in public hospitals has a right to contraceptive techniques if he wants it: "Living as we do in a pluralistic community," etc.

Much the same issue developed



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during the holidays in Pennsylvania with the State Board of Assistance, and one of the Pittsburgh dailies solemnly accorded Commonwealth practically the same status as the *Acta Apostolicae Sedis*, using its opinion as a club with which to clobber Bishop Leech of Harrisburg and the Catholic community of the whole state.

* * *

We commend to your charity the annual appeal of the Guest House Sanatorium, 651 Book Building, Detroit 26. This foundation has had considerable success in rehabilitating priests afflicted with alcoholism.

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Correspondence

Bogus Paulist At Large

WITHIN the last few weeks I have been notified that someone using my name has been calling priests and even bishops on the phone. Their help is sought in aiding a recalcitrant priest — presumably a Paulist — who is being directed to call on the priest or bishop in question. Varying stories have been given, and when the individual does appear he may ask to go to confession. Financial aid is sought with the assurance by the party who phones that the Paulist Fathers will reimburse the donor.

At no time have I made such a call nor has anyone in the Community been authorized to do so nor do I know of any Paulist at the present time who would be wandering around in need of such direction and aid. I regret that some priests have been taken in by this fraud but do not know how to prevent it. Perhaps this notice will alert and protect some future victim.

Sincerely in Christ,
William A. Michell
Superior General
Paulist Fathers
New York

The 'Liber Usualis' • and the Vatican Edition

IN an article by Father Selner on "The Role of the Faithful At High Mass" in your December is-

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sue, the words "*Liber Usualis*" appearing in italics in the first paragraph on page 1007 suggested to the reader that the *Liber Usualis* was synonymous with the Vatican edition of Chant.

Paragraph 59 of the Decree reads as follows:

"Therefore, the authentic Gregorian chant is that which is found in the 'typical' Vatican editions, or which is approved by the Sacred Congregation of Rites for some special church or religious community. Therefore editors, provided with due authorization, must reproduce them accurately and completely, that is, the melodies and the texts.

"The so-called *rhythmical signs*, privately introduced into the Gregorian chant, are permitted, provided that the force and meaning of the notes found in the Vatican books of liturgical chant are preserved."

The underlining is mine. The implication of this paragraph is that such *rhythmical signs* (in the case of the *Liber Usualis* they are Solesmes) are tolerated or permitted but certainly are not official in the same sense that the typical edition is. Paragraph 56 reads as follows:

"Books on the liturgical chant of the Roman Church published up to the present are:

"The Roman Gradual, with the Ordinary of the Mass.

"The Roman Antiphonal for the daily Hours.

"The Office of the Dead, of Holy Week and the Nativity of Our Lord Jesus Christ."

I submit, therefore, it would

Correspondence

have been closer to fact had Father Selner used the words *Graduale Romanum* in place of *Liber Usualis*.

It has been my experience that those involved in sacred music in America are woefully uninformed as to the official editions of the Church on Gregorian Chant. The *Liber Usualis* is not an official Vatican edition. The *Graduale Romanum* is. The rhythmical signs appearing in the *Liber Usualis* merely indicate a particular method of singing the Chant by the Monks of Solesmes. Beautiful as such a method may be, it has never been adopted by the Church as official.

I do not believe that this is an obscure point and I respectfully suggest that you would do your

readers a great service were you to call it to their attention.

Fraternally in Christ,
(Mr.) David L. McManus
Helicon Press
Baltimore 27

The Eucharistic Fast

FATHER Herbst (December, 1958, p. 1025) lists certain classes of sick persons exempt from the Eucharistic fast, e.g. diabetics, cardiacs, insomniacs, those with headaches, or nervous or ulcerous stomach, and the aged, and pregnant women with nausea; but he fails to include chronic bronchitis and those suffering with bronchiectasis or emphysema.



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Correspondence

He says "Beware that cough drop." I know several priests so afflicted and the cough drop obviates or alleviates the paroxysmal cough that may occur when they attempt to talk or preach.

Sincerely in Xto.,

Edward M. Gallagher
Albuquerque, N.M.

Regarding Father Herbst's article in your December issue, why does he go to such lengths to define just who is sick? Do we have to distinguish between well people who are sick enough to need medicine and sick people who are well enough not to need medicine? If a person requires medicine, that medicine doesn't break the Eucharistic fast. And why single out cough drops? If a person takes

them as medicine, they do not break the fast. If he takes them because he likes the taste or wants something to suck on, they must be considered as solids.

Then Father mentioned the fact that theologians teach that it is a mortal sin to violate the Eucharistic fast. In theory, that is true; in fact, I wonder if Father has met a case where there would be an extenuating circumstance. Regardless, let us hope people wait to receive Holy Communion because they love God; therefore shouldn't we encourage them to obey the fast because of that love and not because they wish to avoid committing sin?

Finally, Father Meehan's article on tithing was interesting. However, I take exception to his ex-

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Correspondence

couraging priests to tithe. If lay people can and should give ten per cent of their income to charity — in view of their other financial responsibilities—a priest, who does not have to support an aged parent or someone else, should give far more. I haven't gone into

the mathematics of the matter, but I'm sure that anyone who did would get a figure closer to fifty percent than he would to ten for the priest.

In Christ,

John R. Maguire
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SOME time ago correspondence was carried on in THE PRIEST regarding the necessity of having a cord attached to the burse containing the pyx in which a priest carries the Host on a sick call, and of wearing this cord around the neck. I am aware that O'Kane's excellent book had to be corrected because it allowed the carrying of the pyx without cords attached to the burse. But I wondered whether Rome was now less insistent on this requirement than when it ordered the correction in O'Kane's work. The reason of my doubt was that I was under the impression



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Correspondence

that the Fourth Plenary Council of Australia and New Zealand had issued a Decree on this matter, in which no mention was made of a cord, and that the Decree had been approved by Rome.

Accordingly I wrote to His Eminence, Cardinal Gilroy, whom I have the privilege of knowing personally, and sought information concerning the Australian legislation on this point. His Eminence replied:

"Decree 390 of the Fourth Plenary Council of Australia and New Zealand has:

'Extra ecclesiam sacerdos stolum semper habeat decentibus coopertam vestibus; in sacculo seu bursa pyxidem recondat, quam in sinu reponat . . .'"

Since conditions in Australia regarding carrying the Blessed Sacrament to the sick are similar to those which prevail in America, and since the Decree approved by Rome makes no mention of a cord is it not the logical conclusion that Rome would not require priests in America to wear the burse suspended around the neck? I am aware, of course, that, strictly speaking, the Decree applies only to Australia; but, unless there is other positive legislation in force in America, may we not take the Australian Decree as our guide in this respect?

Michael D. Forrest,
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Correspondence

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STROLLING through the SAFFA Exposition in Zurich last July, our eye was caught by a display of striking vestments set out by the Dominican Sisters of Bethany. As we recall it from this present date, they had one strikingly beautiful Mass set in the Gothic style — chasuble, maniple, stole, and veil — almost brick red and made of Shantung silk at only 225 Swiss Francs, which would be about \$56.25. The Sisters work with delinquent girls. Those interested should write to

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* * *

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Father Jude Senieur
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* * *

We have been asked to mention the Glastonbury Latin School, organized and staffed by the Benedictines for aspirants to the priesthood who lack training in Latin. It provides one year of concentrated

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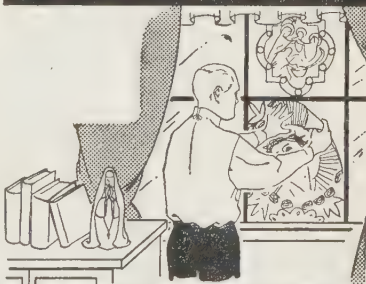
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Correspondence

study. The Fathers state that "Completion of the Latin course will give the student a good working knowledge of Latin, sufficient for major seminary work." Glastonbury is a boarding school in which the students lead a strict seminary life. They wear the cassock. Day students are not accepted. Tuition for the year — Sept. 15 to June 1 — is \$520; for the summer session — July 1 to Aug. 15 — \$100. The school is approved under G.I. benefits. Address

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* * *

The 13th annual edition of the guide to Catholic Colleges and Universities is now off the press. It is a 128-page book providing facts on location, costs, courses offered, and special programs, together with information on the professions and a directory listing all Catholic colleges and universities in the United States. About 130 colleges and universities support the publication.

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Correspondence

p. 40, Miss Florence Rose, executive secretary of Meals for Millions, is quoted as saying that "Three out of four people in the world go to bed hungry every night! But the rest of mankind feel little concern." This sounds even worse!

Fraternally in Christ,
U. J. Proeller
St. John's Church
Orrin, N.D.

Distributing Catholic Literature

MAY I present for your consideration the following suggestion to be incorporated in a future issue of *THE PRIEST* as a stimulus to encourage priest-readers to employ these techniques with their parishioners.

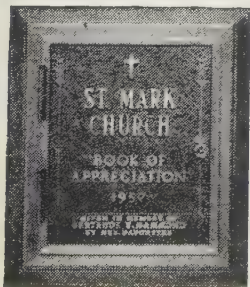
The nucleus of the idea is to promote "Catholic Literature Distribution Committees" which can easily be organized and selected from among the various groups associated with the parish. When the Committee has been selected, an appeal is made through the parish bulletin for used copies of Catholic periodicals. A careful selection of the magazines desired is important; some of those which have been found acceptable are: *The Catholic Digest*, *Extension*, and *Maryknoll*. The periodicals are collected at the location designated for delivery; i.e., parish house, vestibule, etc., prepared and distributed by the Committee members. "Free Catholic Literature" is stamped on all periodicals on a gummed label that cov-

Correspondence

ers the original subscriber's name, before distribution, so the reader knows it is free (in addition, publishers who send unsold, returned copies require it). Each individual committee member interviews his or her barber, beauty shop operator, doctor, dentist, attorney, etc. as to their willingness to receive — free of charge — copies of the literature. Each member is responsible for his contact in regard to new supplies of literature. Members are alerted to bring in as many contacts as possible. Fire stations and hospitals have been two excellent means of distribution. The same principle can be employed by placing

pamphlet-rack displays in bus stations, airport and department stores, as well as restaurants and hotels.

Mrs. Norman Smith, using her pre-conversion experience as a distributor of Christian Science literature, instituted, with her Bishop's approval, the Catholic Literature Distribution Committee in Monterey, California. She has had splendid success with this endeavor and encourages all who can to participate and promote this most efficacious apostolate. She invites all those interested to contact her at her diocesan office, 550 Church Street, Monterey, California, for help in organizing



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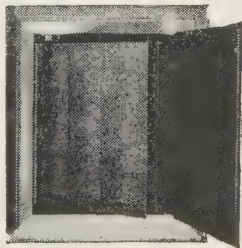
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Correspondence

a Committee. The spiritual good that would result from such a campaign conducted in each parish could not, of course, be measured.

Sincerely in Christ,
John H. Hampsch, C.M.F.
Dominguez Seminary
Compton, California

Regarding the Breviary

NOLDIN-SCHMITT says that to omit three psalms or the equivalent is a grave matter.

Parochus anonymus
Cleveland, Ohio

'Empress of the Americas'

WHY do our mid-western and eastern Catholic newspapers and journals continue to maintain a stuffy, ultra-conservative, traditionally eastern policy and point of view, totally oblivious of the Catholic culture that now lies south of the border but which is fast creeping into the entire south

and northwest? About all the news that seems to reach the editorial staffs of many of these papers is what goes on in Washington, Baltimore, and Europe. They are entirely oblivious of the Catholic and their needs who are of Spanish descent. One would almost think that they were in favor of some kind of news-segregation.

Where are the news contacts with South American cities, Mexico, and the Spanish islands? About all of the news that comes to us from these sources is what sifts through Washington — something about revolutions and dictators and elections and often with the Protestant stand off aloofness as if one were dealing with a plague. When does anyone ever read of the pageantry of the Spanish element of the Catholic Church in our Latin American countries, and how about our own Southwest?

Whether we ignore them or not, the Spanish Catholics are coming into our midwestern and eastern cities, through the Southwest and from the Atlantic border from Puerto Rico. These people do not believe in birth-control like so many of our fine, effete and self-

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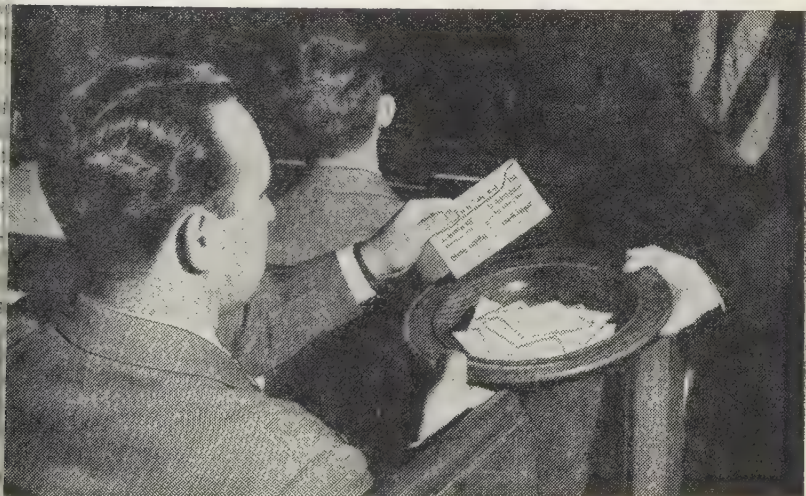
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satisfied eastern and mid-western Catholics and they are going to inherit this earth. They have the Empress of the Americas, Our Lady of Guadalupe on their side and she hasn't time to wait. The question is right here and now, are we going to make room for them or drive them out of our own Catholic fold into the arms

of Masonry and the Protestant evangelistic sects? Right now our policy is "ignorance," a stuffy and defiant ignorance, crass ignorance.

For some hundred years now the cry has been going about from them: "I was hungry and you gave me not to eat, naked and you clothed me not." We continue to build fine cathedrals and the missions of the Southwest are starving. One priest must serve many chapels and congregations; from Corpus Christi, San Antonio and El Paso, Texas, through Santa Fe, Gallup diocese, through Colorado, Utah, California, Oregon and Washington.

What we need is more than episcopal contact with the Latin American people. It is now long overdue and many souls are already lost through our indolence, pride and neglect. There are no schools for them. There is nothing for the pastors to use to keep up their churches. Often a pastor is as much a missionary in the Southwest as he might be on some foreign soil. He is cut off from his closest friends through hundreds of miles of territory. Take a look at the map of these United States and see the vastness of the



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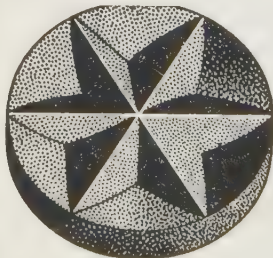
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western states in comparison to the Midwest and the East.

And what of the Empress of the Americas, the beautiful devotion to Our Lady of Guadalupe? We have an authentic shrine right here in our own hemisphere. It has equal prestige with Lourdes and Fatima. It has received full endorsement from the Church. Already in 1531 the Blessed Mother presented herself on this new continent. That was long before a satisfactory English settlement had ever been established in the colonies. She came first and she is here to stay. Our American Catholics had better become acquainted with her and her many children if they want her blessing and special patronage.

Yours truly,
Alphonse J. Gesing
Guardian Angels'
Church
Manistee, Mich.

Needs Help

I am in charge of a small chapel of a poor barrio in which one can hardly live. I am sick with diabetes, suffering now for almost three years. Do me the favor then to send Mass intentions, or kindly tell me where I can get stipends. I have at least 400 children very thirsty for catechetical instruction. May you look for benefactors to pay the salary of my ten catechists. Each gets \$10 a month.

Faternally,
Severino L. Lopez

Calmay, Dagupan
Philippines

Advertisers

IN THIS ISSUE

Allied Brief Case Company	174
Argo Slides	98
Ave Maria Press	100
Bruce Publishing Company, The	85
Calhoun, Company, L. A.	83
Casavant Freres Limitee	167
Catholic Mutual Relief Society	87
Char-Lite Mfg. Co.	174
Community Counselling Service Inc.	90-91
Dept. Of Education	158
Desclee Co. Inc.	169
Emkay Candles	Second Cover
Finn & Associates, Thomas R.	81
Francis Co., The Charles J.	97
Gold Company, Hugo A.	82
Gregorgian School of Sacred Eloquence	162
Harbro	99
Heinzeller, Hans—The Woodcarver	92
Helicon Press Inc.	160
Herder Book Co., B.	94
Isinglass Valance Company	167
Lawson Associates Inc.	93
Mahoney, Wielert & O'Brien	159
Microsound	172
Ministers Life & Casualty Union	157
Mission Sisters of the Holy Ghost	168
Muench-Kreuzer Candle Co. Inc.	2nd Cover
Mussner, Giac. Vincenzo—Sculptor	161
National Church Goods Supply Co.	163
Newman Brothers Inc.	171
Newman Press, The	88
Our Sunday Visitor Inc.	170-173
Parsons and Parsons Company	164
Publishers' Parish Service 176 & Gatefold	
Saint Patrick Press	98
St. Anthony's Guild	86
Salesian Missions of St. John Bosco	170
Shreve & Company	96
S.V.D. Catholic Universities	166
Toomey Company, The R. J.	165
Verdin Company, The I. T.	95
Wicks Organ Company	89
Will & Baumer Candle Co. Inc.,	Back Cover
Windowphanie Company	164

Pastors Report on Parish Reading

Distribution called ke

THE familiar plaint of parents, "Why can't Johnny read?" has its counterpart with pastors: "Why don't my people read?" The reference, of course, is to sound Catholic reading. There is enough good Catholic reading matter published today to satisfy every taste and interest. Why, then, don't they read?

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One pastor's report is typi-

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cal of those received from more than 2,000 parishes across the country by Publishers' Parish Service, the national Catholic reading distributors.

"I find that it is a matter of availability," he writes. "Until now there has been no positive program for putting good Catholic reading within arm's reach of every parishioner. When it's there they reach for it — especially when the pamphlets, magazines and books on our rack are kept up-to-date by experts in the reading field. PPS knows how to attract people to reading, and keep reading attractive to them. And of course I would be remiss if I did not acknowledge the big convenience of being able to order everything from just one source, and get a single invoice for everything."

When the good pastor credited "availability" with the success of his reading program, he was crediting a number of factors: the proper selection of reading matter, timing and servicing, display and promotional aids. The full name is *distribution* — the problem that has long plagued the Catholic Press, and for which PPS at last seems to have found the answer.

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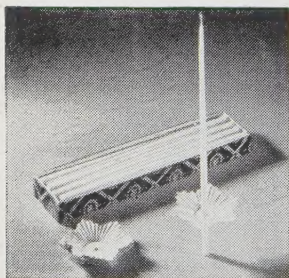
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